




874.734

The title page is framed by an elaborate border. On the left and right sides are tall, fluted columns with decorative capitals and bases. At the top, the columns are connected by a series of scrolls and finials. In the center, above the main text, is a semi-circular archway. Inside the arch hangs a three-armed chandelier with lit flames. The entire design is rendered in a detailed, engraved style.

Contemplations,

THE FIFTH
VOLUME.

By I O S. HALL
D. of D. 

LONDON,
Printed by E. G. for
Henry Fetherstone.
1620.



Contemplations VPON THE OLD TESTAMENT.

The 14th. Booke.

Saul in Davids Cane.
Nabal and Abigail.
David and Achish.
Saul and the Witch of Endor.
Ziklag spoyled and reuenged.
The Death of Saul.
Abner and Ioab.

A 2

U.S. DEPARTMENT OF THE INTERIOR
BUREAU OF LAND MANAGEMENT
WASHINGTON, D. C.



TO THE SECRETARY OF THE INTERIOR
WASHINGTON, D. C.
FROM THE DIRECTOR OF THE BUREAU OF LAND MANAGEMENT
ALBUQUERQUE, N. M.
SUBJECT: [Illegible]



TO
THE RIGHT
HONOURABLE,
AND MY SINGVLAR
good Lord, PHILIP Earle
of MONGOMERY, one of the Gen-
tlemen of his Maiesties Bed-chamber,
and Knight of the most honour-
able Order of the Garter.

Right Honourable :



After some un-
pleasing inter-
missions, I re-
turne to that
taske of Contemplation,
A 3 wher-

The Epistle Dedicatory.

wherein onely my soule findeth rest. If in other employments I haue indeauoured to serue God and his Church, yet in none (I must confesse) with equall contentment. Me thinkes Controuersie is not right in my way to Heauen; how euer the importunity of an aduersarie may force me to fetch it in: If Truth oppressed by an erroneous teacher cry (like a rauisht virgin) for my ayd, I betray it, if I releue it not; when I haue done, I returne

The Epistle Dedicatory.

returne gladly to these paths
of peace. The fauour which
my late Polemicall labour
hath found (beyond merit)
from the learned, cannot di-
uert my loue to those wrang-
ling studies. How earnestly
doth my hart rather wish an
vniuersall cessation of these
armes; that all the Profes-
sors of the deare name of
Christ might bee taken up
with nothing, but holy and
peaceable thoughts of deuo-
tion; the sweetnesse wherof
hath so farre affected mee,
A 4 that

The Epistle Dedicatory.

that (if I might doe it without danger of mis-construction) I could beg euen of an enemy this leaue to be happy. I haue already giuen account to the world, of some expences of my houres this way, & here I bring more; which if some reader may censure as poore, none can censure as unprofitable. I am bold to write them vnder your Honourable Name, whereto I deeply obliged; that I may leaue behind me this meane, but faithfull Testimony, of
mine

The Epistle Dedicatory.

*mine bumble thankfulnessse
to your Lo: and your most
honored and vertuous Lady.
The noble respects I haue
had from you both, deserue
my prayers, & best seruices,
which shall neuer bee wan-
ting to you and yours,*

From your Honors sincerely

denoted in all true duty.

JOS. HALL.





Contemplations.

SAVL in DAVIDS *Cave.*

IT was the
strangelot of
David, that
those whom
hee pursued,
preserved him
from those whom hee had pre-
served; The Philistims, whom
David

David had newly smitten in Keilah, call off *Saul* from smiting *David* in the wilderness, when there was but an hillock betwixt him and death: Wicked purposes are easily checked, not easily broken off. *Sauls* sword is scarce dry from the blood of the Philistims, when it thirsts anew for the blood of *David*; and now in a renewed chase, hunts him dry-foot thorough euery wilderness: The very desert is too faire a refuge for innocence; The hills and rocks are searched in an angry ialousie; the very wilde goats of the mountaines were not allowed to bee companions for him, which had no fault but his vertue.



tue. Oh the seemingly-vnequall
distribution of these earthly
things; Cruelty and oppression
raignes in a palace, whiles good-
nesse lurkes among the rockes
and caues, and thinkes it hap-
pinesse enough to steale a life.

Like a dead man, *David* is
faine to be hid vnder the earth,
and seekes the comfort of pro-
tection in darknesse: and now
the wise prouidence of God
leads *Saul* to his enemy without
bloud; He, which before brought
them within an hils distance
without interview, brings them
now both within one rooffe;
so as that whiles *Saul* seekes *Da-
uid* and findes him not, hee is
found of *David* vnfought. If
Saul

Saul had knowne his owne opportunities, how *David* and his men had interred themselves, he had saued a treble labour, of chase, of execution, and buriall; for had he but stopt the mouth of that caue, his enemies had layd themselves downe in their owne graues: The wisdome of God thinks fit to hide from euill men, & spirits, those means and seasons, which might be (if they had been taken) most preiudiciall to his owne: Wee had been oft foyled, if Satan could but haue knowne our hearts: somtimes wee lye open to euils, and happy it is for vs that hee onely knowes it, which pitties in steed of tempting vs:

It

It is not long, since *Saul* sayd of *Dauid* (lodged them in Keilah) God hath deliuered him into mine hands, for he is shut in, seeing hee is come into a City that hath gates and bars; but now contrarily God deliuers *Saul* (ere he was aware) into the hands of *Dauid*, and without the helpe of gates and bars, hath inclosed him within the valley of the shadow of death: How iust it is with God, that those who seeke mischeefe to others, finde it to themselves; and euen whiles they are spreading nets, are insnared; Their deliberate plotting of euill, is surprized with a sudden judgement.

How amazedly must *Dauid*
needes

needes looke, when he saw *Saul* enter into the caue, where himselfe was? what is this (thinks hee) which God hath done? Is this presence purposed, or casual; is *Saul* here to pursue, or to tempt me? Where suddenly the action bewrayes the intent, and tels *David* that *Saul* sought secrecy and not him. The superfluity of his malicioulnesse brought him into the wildernesse, the necessity of nature led him into the caue: Euen those actions wherein we place shame, are not exempted from a providence. The fingers of *Dauids* followers itched to cease on their Masters enemy; and that they might not seeme led so much.

much by faction, as by faith, they vrge *David* with a promise from God; The day is come whereof the Lord said vnto thee, Behold, I will deliuer thine enemy into thine hand, and thou shalt do to him, as it shall seeme good to thee. This argument seemed to carry such command with it, as that *David* not onely may, but must embue his hands in blood, vnlesse he will bee found wanting to God and himselfe, those temptations are most powerfull, which fetch their force from the pretence of a religious obedience: Whereas those which are raysed from arbitrary and priuate respects, admit of an easie dispensation. B If

If there were such a prediction, one clause of it was ambiguous; and they take it at the worst: Thou shalt doe to him as shall seeme good to thee: that might not seeme good to him, which seemed euill vnto God. There is nothing more dangerous then to make construction of Gods purposes out of euentuall appearances, If carnall probabilities might be the rule of our iudgement, what could God seeme to intend other then *Sauls* death in offering him naked into the hands of those whom he vniustly persecuted? how could *Dauids* soldiers thinke that God had sent *Saul* thither on any other errand, then to fetch his bane,

bane, and if *Saul* could haue
 seene his owne danger, hee had
 giuen himselfe for dead; for his
 hart guilty to his owne bloody
 desires could not but haue ex-
 pected the same measure which
 is meant: But wise and holy
David not transported either
 with misconceit of the euent,
 or fury of passion, or sollicitati-
 on of his followers dares make
 no other vse of this accident
 then the triall of his loyalty,
 and the inducement of his
 peace; It had beene as easie for
 him to cut the throte of *Saul* as
 his garment; but now his coate
 only shall be the worse, not his
 person; neither doth he in the
 mayming of a cloake seeke his

B 2

owne

own reuenge, but a monument of his innocence. Before *Saul* rent *Samuels* garment, now *Dauid* cutteth *Sauls*; both were significant; The rending of the one, signified the Kingdome torne out of those vnworthy hands; the cutting of the other, that the life of *Saul* might haue beene as easily cut off.

Saul needs no other monitor of his owne danger, then what he weares. The vpper garment of *Saul* was laid aside, whiles he went to couer his feete; so as the cut of the garment, did not threaten any touch of the body, yet euen this violence offered to a remote garment strikes the hart of *Dauid*, which findes

a present remorse for harmefully touching, that which did once touch the person of his maister, Tender consciences are moued to regret at those actions, which strong harts passe ouer with a carelesse ease. It troubled not *Saul* to seeke after the blood of a righteous seru-
uant; there is no lesse difference of consciences then stomackes; Some stomacks will digest the hardest meates, and turne ouer substances, not in their nature edible, whiles others surfet of the lightest food, and complaine euen of dainties: Euery gracious hart is in some measure scrupulous, and findes more safetie in feare, then in presumption: And

B 3

if

if it be so strait as to curbe it selfe in from the libertie which it might take in things which are not vnlawfull, how much lesse will it dare to take scope vnto euill: By how much that state is better, where nothing is allowed, then where all things; by so much is the strict and timorous conscience better then the lawlesse. There is good likelyhood of that man which is any way scrupulous of his wayes; but he which makes no bones of his actions, is apparently hopelesse.

SINCE *Dauids* followers pleaded Gods testimony to him as a motiue to blood. *David* appeales the same God for his preservation

seruation from blood. The Lord keepe me from doing that thing to my maister the Lords anoynted; and now the good man hath worke enough to defend both himselfe and his persecuter, himselfe, from the importunate necessitie of doing violence, and his maister from suffering it. It was not more easie to rule his owne hands, then difficult to rule a multitude: *Davids* troupe consisted of male contents, all, that were in distresse, in debt, in bitterness of soule were gathered to him: Many if neuer so well ordered, are hard to command, a few if disorderly, more hard; many and disorderly must needs be

so much the hardest of all, that *David* neuer atchiued any victorie like vnto this, wherein the first ouercame himselfe, then his soldiers.

AND what was the charme, wherewith *David* allayed those raging spirits of his followers? No other but this; He is the Anoynted of the Lord. That holy oyle was the Antidote for his blood; *Saul* did not lend *David* so impearceable an Armour, when he should incounter *Goliath*, as *David* now lent him in this plea of his vntion. Which of all the disconted out-layues that lurked in that caue, durst put forth his hand against *Saul*, when they once heard, He
is

is the Lords anoynted : Such an impression of awe hath the diuine prouidence caused his Image to make in the harts of men, as that it makes traytors cowards ; Se as instead of striking they tremble ; How much more lawlesse, then the outlawes of Israel are those professed Ring-leaders of Christianity ; which teach and practise, and incourage, and reward, and canonize the violation of maiestie. It is not enough for those who are commanders of others to refraine their owne hands from euill, but they must carefully preuent the iniquitie of their heeles, else they shall bee iustly reputed to doe that by others,

others, which in their owne person they auoyded; the lawes both of God and man, presuppose vs in some sort answerable for our charge: as taking it for granted, that wee should not vndertake those raynes, which we cannot mannage.

There was no reason *David* should loose the thanks of so noble a demonstration of his loyalty; Whereto he trusts so much, that hee dares call backe the man by whom he was pursued; and make him iudge whether that fact had not deserved a life. As his act, so his word and gesture imported nothing but humble obedience, neither was there more meeknesse

nesse then force in that seasonable perswasion; Wherein hee lets *Saul* see the error of his credulity, the vniust flanders of maliciousnesse, the oportunity of his reuenge, the prooffe of his forbearance, the vndeniable euidence of his innocence, and after a lowly disparagement of himselfe, appeales to God for iudgement, for protection.

So liuely and feeling oratory did *Saul* finde in the lap of his garment, and the lips of *David*, that it is not in the power of his enuy, or ill nature to hold out any longer. Is this thy voyce my sonne *David*, and *Saul* lift vp his voyce and wept, and said: Thou art more righteous then

then I; Hee, whose harpe had
wont to quiet the frenzy of
Saul, hath now by his words
calmed his fury; so as now hee
sheds teares in steed of blood:
and confesses his owne wrong,
and *Dauids* integrity; And (as
if he were new againe entered
into the bounds of *Naioth* in
Ramath) he prayes, and pro-
phesies good to him, whom he
maliced for good; The Lord
render thee good for that thou
hast done to mee this day; for
now behold I know that thou
shalt be king. There is no hart
made of flesh, that some time or
other relents not, euen flint and
marble, will in some wether
stand on drops. I cannot think
these

these teares and protestations
fayned. Doubtlesse *Saul* meant
as he said, and passed through
sensible fits of good and euill:
Let no man like himselfe the
better for good motions; the
praysc and benefit of those
guests is not in the receit, but
the retention.

Who, that had seene this mee-
ting, could but haue thought all
had beene sure on *Davids* side?
What can secure vs if not teares,
and prayers and oathes? Doubt-
lesse *Davids* men which knew
themsclues obnoxious to lawes
and creditors, began to thinke
of some new refuge, as making
account this new peeced league
would be cuerlasting; they look-
ked

ked when *Saul* would take *Dauid* home to the court, and dissolue his army, and recompence that vniust persecution with iust honor; when behold in the loose, *Saul* goes home, but *Dauid* and his men goe vp vnto the hold. Wife *Dauid* knowes *Saul* not to be more kinde, then vniust; and therefore had rather seeke safely in his hold, then in the hold of an hollow and vnsteedy friendship. Heere are good words but no security, which therefore an experienced man giues the hearing, but stands the while vpon his owne guard. No charity bindes vs to a trust of those, whom we haue found faithlesse; Credulity vpon

vpon weake grounds after palpable disapointments, is the daughter of folly : A man that is weatherwise, though he finde an abatement of the storme, yet will not stirre from vnder his shelter whiles hee sees it thicke in the winde, distrust is the iust gaine of vnfaithfulnessse.

Nabal

Nabal and Abigail.

IF innocency could haue securd from *Sauls* malice, *Dauid* had not beene persecuted; and yet vnder that wicked King, aged *Samuel* dies in his bed. That there might be no place for enuy, the good Prophet had retyred himselfe to the Schooles. Yet hee that hated *Dauid*, for what hee should bee, did no lesse hate *Samuel* for what hee had beene. Euen in the midst of *Sauls* malignity, there remained in his heart

heart impressions of awfullnesse vnto *Samuel*: hee feared, where he loued not. The restraint of God curbeth the rage of his most violent enemies, so as they cannot doe their worst. As good husbands, doe not put all their corne to the ouen, but saue some for seed, so doth God euer in the worst persecutions.

SAMUEL is dead, *David* banished, *Saul* tyranizeth, *Israel* hath good cause to mourne; it is no maruell if this lamentation be vniuersall. There is no *Israélite* that feelth not the losse of a *Samuel*. A good Prophet is the common treasure, wherein euery gracious soule hath a share. That man hath a dry heart, which
C can

can part with Gods Prophet without teares.

NABAL was according to his name foolish ; yet rich and mighty. Earthly possessions are not alwayes accompanied with wit and grace. Euen the line of faithfull *Caleb* will afford an ill-condition'd *Nabal*. Vertue is not like vnto lands inheritable. All that is traduced with the seede, is either euill, or not good. Let no man brag with the Lewes, that he hath *Abram* to his father ; God hath raised vp of this stone, a sonneto *Caleb*.

ABIGAIL (which signified her fathers ioy) had sorrow enough to bee matched with so vnworthy an husband ; If her father

father had meant, shee should haue had ioy in herselfe, or in her life, he had not disposed her to an husband (though rich) yet fond and wicked; It is like hee married her to the wealth, not to the man. Many a childe is cast away vpon riches. Wealth in our matches, should bee as some graines or scruples in the balance, superadded to the gold of vertuous qualities, to weigh downe the scales; when it is made the substance of the weight, and good qualities the appendance, there is but one earth poysed with another; which, wheresoeuer it is done, it is a wonder, if either the children proue not the parents for-

row, or the parents, theirs.

NABALS sheep-shearing was famous; Three thousand fleeces must needs require many hands; neither is any thing more plentiful commonly then a Charles feast: What a world was this, that the noble Champion & Rescuer of Israel, Gods Anoynted, is driven to send to a base Carle for victuals? It is no measuring of men by the depth of the purse, by outward prosperity. Seruants are oft-times set on horse-backe, whiles Princes walke on foot. Our estimation must bee led by their inward worth, which is not alterable by time, nor diminishable with externall conditions.

ONE

ONE rag of a *David* is more worth, then the ward-rob'es of a thousand *Nabals*. Euen the best deseruings may want. No man may be contemned for his necessity ; perhaps he may be so much richer in grace, as hee is poorer in estate ; neither hath violence or casualty more impouerished a *David*, then his po- uerty hath enriched him. Hee, whose folly hath made himsele miserable, is iustly rewarded with neglect; but he, that suffers for good , deserues so much more honour from others , as his distresse is more. Our compassion or respect must be ruled, according to the cause of ano- thers misery.

C 3

ONE

ONE good turne requires another ; in some cases not hurting is meritorious : Hee that should examine the qualities of *Dauids* followers must needs grant it worthy of a fee , that *Nabals* flocks lay vntouched in Carmel ; but more, that *Dauids* Souldiers were *Nabals* Shepheards ; yea, the keepers of his shepheards, gauethem a just interest in that sheep-shearing feast, justly should they haue bene set at the vpper end of the table. That *Nabals* sheepe were safe, he might thanke his Shepheards ; that his Shepheards were safe, hee might thanke *Dauids* Souldiers ; It is no small benefit that wee receiue in a safe
prote-

protection ; well may we think our substance due, where wee owe our selues. Yet this churlish *Nabal* doth not onely giue nothing to *Dauids* messengers, but which is worse then nothing, ill words ; *Who is David, or who is the sonne of Ishai* ; There be many seruants now a dayes, that breake away from their Masters. *David* asked him bread, he giues him stones. All Israel knew, and honored their Deliuerer ; yet this Clown, to saue his victuals, will needs make him a man, either of no merits of ill, either an obscure man, or a Fugitiue. Nothing is more cheap then good words ; these *Nabal* might haue giuen, and been ne-

uer the poorer; If he had beene
resolved to shut his hands, in a
feare of *Sauls* reuenge, he might
haue so tempered his doctall,
that the repulse might haue
beene free from offence: But
now his foule mouth doth not
only deny, but reuile. It should
haue beene *Nabals* glory, that his
Tribe yeelded such a Successor
to the Throne of Israel: now
in all likelyhood, his enuy stirrs
him vp to disgrace that man,
who surpassed him in honour
and vertue, more then hee was
surpassed by him in vertue and
case. Many an one speaks faire,
that meanes ill, but when the
mouth speakes foule, it argues a
corrupt heart. If with *S. James*
his

his verball benefactors, wee say
onely, Depart in peace, warme
your selues, fill your bellies, wee
shall answer for hypocriticall
vnoharitablenesse, but if wee
rate & curse those needy soules,
whom we ought to releue, wee
shall giue a more fearefull ac-
count of a sauage cruelty, in
trampling on those whom God
hath humbled. If healing with
good words bee justly punisha-
ble, what torment is there for
those that wound with euill.

D A V I D, which had all this
while bene in the schole of pa-
tience; hath now his lesson to
seeke; Hee, who had happily
digested all the rayling and per-
secutions of a wicked Matter,
cannot

cannot put off this affront of a *Nabal*, Nothing can assuage his choler, but blood; How subject are the best of Gods Saints to weake passions, and if wee haue the grace to ward an expected blow of temptations, how easily are wee surprized with a sudden foe. Wherefore serue these recorded weakneses of holy men, but to strengthen vs against the conscience of our infirmities? not that we should take courage to imitate them in the euill, whereunto they haue been miscarried; But we should take heart to our selues, against the discouragement of our own euils.

THE wisdom of God hath
fo

so contrived it, that commonly (in societies) good is mixed with euill ; wicked *Nabal* hath in his house a wife and good seruant, a prudent and worthy wife ; That wise seruant is carefull to aduertise his Mistresse of the danger ; his prudent Mistresse is carefull to preuent it.

THE liues of all his family were now in hazard : she dares not commit this businesse to the fidelity of a messenger, but forgetting her sex, puts herselfe into the errand ; Her foot is not slow, her hand is not empty ; According to the offence shee frames her satisfaction ; Her husband refused to giue, shee brings a bountiful gift ; her husband

band gaue ill words, shee sweetens them with a meeke and humble deprecation; Her husband could say, *Who is Dauid?* shee falls at his feet; her husband dismisses *Dauids* men empty, shee brings her seruants laden with prouision; as if it had been onely meant to ease the repelled messengers of the carriage, not to scant them of the required beneuolence; No wit, no art could deuise a more pithy and powerfull Oratory: As all satisfaction, so hers, begins with a confession, wherein shee deeply blameth the folly of her husband; Shee could not haue been a good wife, if shee had not honoured her vnworthy head; If
a stranger

a stranger should haue termed him foole in her hearing, hee could not haue gone away in peace: Now to saue his life, she is bold to acknowledge his folly: It is a good disparagement that preferueth. There is the same way to our peace in heauen; the only meanes to escape judgement, is to complaine of our owne vilenesse; shee pleadeth her ignorance of the fact, and therein, her freedom from the offence; she humbly craueth acceptation of her present, with pardon of the fault; she professeth *Dauids* honorable acts and merits; shee foretels his future successe and glory; she layes before him the happy peace of his soule,

ſoule, in refraining from innocent bloud. *Dauids* brest, which could not through the seeds of grace, grow to a stubbornesse in ill resolutions, cannot but relent with these powerfull and seasonable perswasions; and now, in steed of reuenge, hee bleſseth God for sending *Abigail* to meet him; he bleſseth *Abigail* for her counsell, hee bleſseth the counsell for so wholsome efficacy, and now reioyceth more in being ouercome with a wise and gracious aduice, then he would haue reioyced in a reuengefull victory.

A good heart is easily stayed from sinning, and is glad when it findes occasion to bee crossed in

in ill purposes ; Those secret checks which are raised within it selfe, do readily conspire with all outward retentiues ; It neuer yeelded to a wicked motion, without much reluctance, and when it is ouercome, it is but with halfe a consent ; whereas peruerse and obdurate sinners, by reason they take full delight in euill, and haue already in their conceit swallowed the pleasure of sin, abide not to bee resisted, running on headily, in those wicked courses they haue propounded, in spight of opposition ; and if they bee forcibly stopped in their way, they grow fullen and mutinous. *David* had not only vowed, but deeply sworn

sworne the death of *Nabal*, and all his family, to the very dog that lay at his doore; yet now he praiseth God, that hath giuen the occasion and grace to violate it. Wicked vowes are ill made, but worse kept. Our tongue cannot tye vs to commit sinne. Good men thinke themselves happy, that since they had not the grace to deny sin; yet they had not the opportunity to accomplish it. If *Abigail* had sit still at home, *David* had sinned, and she had dyed: Now her discreet admonition hath preserved her from the sword, and diuered him from bloudshed. And now, what thanks, what benedictions hath shee for this

this seasonable Councell. How should it encourage vs to admonish our brethren ; to see that if wee preuaile , wee haue blessings from them ; if we preuaile not, we haue yet blessings from God, and thankes of our owne hearts.

How neere was *Nabal* to a mischeefe, and perceiues it not? *David* was coming at the foot of the hill to cut his throat, while hee was feasting in his house without feare ; Little doe sinners know, how neere their iollity is to perdition. Many time judgement is at the threshold, whiles drunkenness and surfet are at the boord. Had he beene any other then a *Nabal*, he
D had

had not late downe to feast, till he had beene sure of his peace with *David*; either not to expect danger, or not to cleare it, was sottish; So foolish are carnall men, that giue themselves ouer to their pleasures, whiles there are deadly quarrels depending against them in Heauen. There is nothing wherein wisdom is more seene, then in the temperate vse of prosperity. A *Nabal* cannot abound, but he must be drunke and surfet; Excesse is a true argument of folly: We vse to say, that When drinke is in, wit is out; but if wit were not out, drinke would not be in.

It was no time to aduise *Nabal*, while his reason was drowned

ned in a deluge of wine. A beast or a stone is as capable of good counsell, as a Drunkard. Oh that the noblest Creature should so farre abase himselfe, as for a little liquor, to lose the vse of those faculties, whereby he is a Man. Those that haue to doe with drinke or phrenzy, must be glad to watch times; So did *Abigail*, who the next morning presents to her husband, the view of his faults, of his danger; He then sees how neere hee was to death, and felt it not. That worldly minde is so apprehensue of the death that should haue beene, as that hee dies, to thinke he had like to haue dyed; Who would think a man could

D 2

bee

bee so affected with a danger past, and yet so sencelesse of a future, yea imminent? He that was yester-night as a beast, is now as a stone; hee was then ouer-merry, now dead and lumpish; Carnall hearts are euer in extremity. If they bee once downe, their defection is desperate, because they haue no inward comfort, to mitigate their sorrow; What difference there was betwixt the disposition of *Dauid* and *Nabal*? How oft had *Dauid* beene in the valley of the shadow of death, and feared no euill? *Nabal* is but once put in minde of a death that might haue been, and is stricken dead.

It is just with God, that they
who

who liue without grace, should dye without comfort; neither can we expect better, while wee goe on in our sins. The speech of *Abigail* smote *Nabal* into a qualme; that tongue had doubtlesse oft aduised him well, and preuailed not; now, occasions his death, whose reformation it could not effect; shee meant nothing but his amendment; God meant to make that louing Instrument the meanes of his reuenge: she speakes, and God strikes; within ten dayes, that swound ends in death. And now *Nabal* payes deare for his vncharitable reproch; for his riotous excesse; That God, which would not suffer *Dauid* to

D 3 right

right himselfe by his owne sword, takes the quarrell of his Seruant into his owne hand, *David* hath now his ends without sin ; reioycing in the just executions of God, who would neither suffer him to sinne in reuenging, nor suffer his aduersary to sin vnreuenged.

Our louing God is more angry with the wrongs done to his seruants, then themselves can be, and knowes how to punish that justly, which we could not vndertake with wronging God, more then men haue wronged vs. He that saith, *Vengeance is mine, I will repay*, repayes oft-times when we haue forgiven, when we haue forgotten ;
and

and calls to reckoning after our discharges ; It is dangerous offending any fauorite of him, whose displeasure and reuenge is euerlasting.

How farre God lookes beyond our purposes? *Abigail* came only to plead for an ill husband; and now God makes this iourney a preparation for a better; So that in one act, shee preferd an ill husband, and wonne a good one for the future; *David* well remembers her comely person, her wise speeches, her gracefull carriage; and now, when modesty found it seasonable; he sendes to sue to her, which had beene his suppliant; she intreated for her

D 4 husband

husband, *David* treats with her for his wife ; her request was to escape his sword, hee wisheth her to his bed ; It was a faire suite to change a *David* for a *Nabal* ; to become *Dauids* Queene, in steed of *Nabals* drudge ; shee that learned humilitie vnder so hard a Tutor, abaseth her selfe no lesse when *David* offers to aduance her ; (Let thine hand-maid be a seru-
uant to wash the feet of the ser-
uants of my Lord) None are so fit to be great, as those that can stoope loewst : How could *David* be more happy in a wife ; he finds at once piety, wisdom, humility, faithfulness, wealth, beauty : How could *Abigail* bee
more c.

more happy in an husband,
 then in the Prophet, the Cham-
 pion, the Anoynted of God?
 Those mariages are well made,
 wherein vertues are mat-
 ched, and happinesse
 is mutuall.

David

David and Achish.



GOOD motions that fall into wicked harts, are like some sparks that fall from the flint and Steele, into wet tinder; lightsome for the time, but soone out. After *Saul's* teares and protestations, yet is he now againe, in the wildernes with threethousand men to hunt after inovent *David*: How inuincible is the charity and loyalty of an honest hart? The same hand that spared *Saul* in the

the caue, spares him sleeping in the field; The same hand that cut away the lappe of his masters garment; caryed away his speare; that speare, which might as well haue caryed away, the life of the owner; is only borne away for a prooffe of the fidelity of the bearer. Still *Saul* is strong, but *David* victorious, and triumphs ouer the malice of his persecutor; Yet still the victor flyeth, from him whom he hath ouercome; A man that sees, how farre *Saul* was transported, with his rancorous enuy, cannot but say, that hee was neuer more mad then when he was sober; For euen after he had said (Blessed art thou my sonne
David

Dauid, thou shalt do great things and also preuaile;) yet still hee pursues him; whom hee grants assured to preuaile; what is this but to resolute to loose his labour in sinning? and in spite of himselfe to offend? How shamefull is our inequality of disposition to good? We know we cannot misse of the reward of well-doing, and yet doe it not; whiles wicked men cast away their endeauours vpon those euill projects, whereof they are sure to faile; sinne blindes the eyes and hardens the heart, and thrusts men into wilfull mischiefes; how euer dangerous, how euer impossible; and neuer leaues them till
it

it haue brought them to vtter confusion.

THE ouer-long continuance of a tentation, may easily weary the best patience : and may attaine that by protraction, which it could neuer doe by violence ; *David* himselfe at last begins to bend vnder this triall ; and resolues so to flee from *Saul*, as that hee runnes from the Church of God ; and whiles he will auoyde the malice of his master, ioynes himselfe with Gods enemies. The greatest Saints vpon earth, are not alwayes vpon the same pitch of spirituall strength ; He that sometimes said (I will not be affraid for ten thousand, now saies,

saies, I shall perish one day by the hand of *Saul*) He had wont to consult with God, now hee saies thus in his owne hart; How many euident experiments had *Dauid* of Gods deliuerances; how certaine and cleare predictions of his future Kingdome; how infallible earnest was the holy oyle, wherewith hee was anoynted, of the crowne of Israel? And yet (*Dauid* said in his heart, I shall now perish one day by the hand of *Saul* :) The best faith, is but like the twy-light, mixed with some degrees of darknesse, & infidelity; We doe vtterly misreackon the greatest earthly holinesse, if we exempt it from infirmities; It is
not

not long since *David* told *Saul*, that those wicked enemies of his, which cast him out from abiding in the inheritance of the Lord, did as good as bid him ; Goe serue other Gods, yet now is he gone from the inheritance of God, into the land of the Philistims; That *Saul* might seeke him no more, hee hides himselfe out of the lists of the Church, where a good man would not looke for him : Once before had *David* fled to this *Achish*, when hee was glad to scrabble on the doozes, and let his spittle fall vpon his beard, in a semblance of madnesse, that he might escape, yet now in a semblance of friendship, is hee returned

returned to saue that life, which he was in danger to haue lost in Israel; *Goliath* the Champion of the Philistims, whom *David* slew, was of Gath; yet *David* dwells with *Achish* King of the Philistims in Gath; Euen amongst them whose fore-skins he had presented to *Saul*, by two hundreds at once, doth *David* choose to reside for safety: Howsoeuer it was a weakenesse in *David*, thus by his league of amity to strengthen the enemies of God, yet doth not God take aduantage of it for his ouerthrow, but giues him protection, euen where his presence offended; and giues him fauour where himselfe bore iust hatred;

harred; Oh the infinite patience and mercy of our God, who doth good to vs for our euill, and in the very act of our prouocation vpholdeth, yea, blesteth vs with preservation.

Could *Saul* haue rightly considered it, hee had found it no small losse and impairing to his kingdome, that so valiant a Captaine, attended with fixe hundred able soldiers, and their families should forsake his land, and ioyne with his enemies; yet he is not quiet till he haue abandoned his owne strength: The world hath none so great enemy to a wicked man, as himselfe; his hands cannot be held from his owne mischief; hee

E

will

will needs make his friends, enemies ; his enemies , victors ; himselfe, miserable.

DAVID was too wise, to cast himselfe into the hands of a Philistim King, without assurance ; What assurance could hee haue but promises ? Those, *David* had from *Saul* abundantly, and trusted them not ; Hee dares trust the fidelity of a Pagan , hee dares not trust the vows of a King of Israel ; There may bee fidelity without the Church, and falshood within : It need not bee any newes to finde some Turks true, and some Christians faithlesse.

EVEN vnwise men are taught by experience, how much

much more they, who haue wit
to learne without it? *David* had
well found, what it was to liue
in a Court; He therfore, whom
enuy droue from the Court of
Israel, voluntarily declines the
Philistim Court; and sues for a
country-habitation; It had not
beene possible for so noted a
stranger, after so much Philis-
tim-bloud shed, to liue long in
such eminency; amongst the
prease of those, whose sons, or
brothers, or fathers, or allies, he
had slaughtered, without some
perilous machination of his
ruine; therfore he makes suit for
an early remoue: (For why
should thy seruant dwell in the
cheefe City of the Kingdome

E 2

with

with thee?) Those that would stand sure, must not affect too much height, or conspicuity; The tall Cedars are most subiect to winds and lightnings, whiles the shrubs of the valleyes stand vnmooued; Much greatnesse doth but make a fairer marke for euill; There is true firmnesse and safety in mediocrity.

How rarely is it seene, that a man loseth by his modesty? The change fell out well to *Dauid* of Ziklag, for Gath; Now he hath a City of his owne; All Israel, where he was anoynted, afforded him not so much possession: Now the City, which was anciently assigned to Iudah, returnes to the iust Owner; and

is

is by this meanes entayled to the Crowne of *Dauids* Successours. Besides, that now might *Dauid* liue out of the sight, and hearing of the Philistim Idolatries, and enioy God no lesse in the wals of a Philistim-City, then in an Israelitish wildernesse; withall, an happy opportunity was now opened to his friends of Israel, to resort vnto his ayd; the heads of the thousands that were of *Manasseh*, and many valiant Captaines of the other Tribes, fell dayly to him, and raised his six hundred followers to an army, like the Host of God. The deserts of Israel could neuer haue yeelded *Dauid* so great an aduantage: That
E ; God,

God, whose the earth is, makes room for his owne every-where; and oft-times prouideth them a forraine home, more kindly then the natiue; It is no matter for change of our soyle, so wee change not our God; If we can every-where acknowledge him, hee will no where bee wanting to vs.

It was not for Gods Champion to be idle; no sooner is he free from *Sauls* sword, then hee begins an offensive war against the *Amalekites*, *Girzites*, *Geshurites*; Hee knew these Nations branded by God to destruction; neither could his increasing army be maintained with a little; By one act therefore, he both re-
uenges

uenges for God, and prouides for his Host. Had it not beene for that old quarrell, which God had with this people, *David* could not be excused from a bloody cruelty, in killing whole Countries, onely for the benefit of the spoyle: Now his Souldiers were at once, Gods Executioners, and their owne Forragers. The interuention of a command from the Almighty, alters the state of any act; and makes that worthy of praise, which els were no better then damnable. It is now Iustice, which were otherwise murder; The will of God is the rule of good; what neede we enquire into other reasons,

of any act or determination, when wee heare it comes from Heauen ?

How many hundred yeeres had this brood of Cananites liued securely in their Country ; since God commanded them to bee rooted out , and now promised themselues the certaineſt peace ? The Philistims were their friends, if not their Lords ; The Israelites had their hands full, neither did they know any grudge betwixt them and their neighbours, when suddenly the sword of *David*. cuts them off, and leaues none aliue to tell the newes.

T H E R E is no safety in protraction ; with men, delay cauſeth

feth forgetfulnesse, or abates the force of anger ; as all violent motions are weakest at the furthest ; but with him, to whom all times are present, what can be gained by prorogation ? Alas, what can it preuaile any of the cursed seed of Canaan, that they haue made a truce with Heauen, and a league with Hell ? Their day is comming, and is not the further off, because they expect it not.

MISERABLE were the straits of *David* ; while he was driuen, not onely to maintaine his army by spoyle, but to colour his spoyle by a sinfull dissimulation ; He tels *Achish*, that he had beene rousing against the South
of

of Iudah, and the South of the Ierahmelites, and the South of the Kenites ; either falsely , or doubtfully, so as hee meant to deceiue him, vnder whom hee liued , and by whom hee was trusted : If *Achish* were a Philistim, yet hee was *Dauids* frend, yea his Patron ; and if hee had beene neither , it had not become *David* to bee false. The infirmities of Gods children neuer appeare, but in their extremities. It is hard for the best man, to say, how far he will bee tempted. If a man wil put himselfe among Philistims, hee cannot promise to come forth innocent.

How easily doe we beleue
that

that which we wish ; The more credit *Achish* giues vnto *David*, the more sin it was to deceiue him. And now the conceit of this ingagement, procures him a further seruice. The Philistims are assembled to fight with Israel ; *Achish* dares trust *David* on his side ; yea, to keepe his head for euer ; neither can *David* do any lesse then promise his ayd against his owne flesh : Neuer was *David*, in all his life, driuen to so hard an exigent : neuer was hee so extremely perplexed ; For what should he do now ? To fight with *Achish*, he was tyed by promise, by merit ; Not to fight against Israel, hee was tyed by his calling, by his vnction ;

vnction ; Not to fight for *Achish*, were to bee vnthankfull ; To fight against Israel, were to be vnnaturall ; Oh what an inward battle must *Dauid* needes haue in his brest, when he thinks of this battle of Israel, and the Philistims ; How doth he wish now, that hee had rather stood to the hazard of *Sauls* persecuti- on, then to haue put himselfe vpon the fauour of *Achish* ; He must fight on one side, and on whether side soeuer hee should fight, he could not auoyd to be treacherous ; a condition worse then death, to an honest heart ; which way hee would haue resolved, if it had comne to the execution, who can know, since him-

himselfe was doubtfull? either course had beene no better then desperate. How could the Israelites euer haue receiued him for their King, who in the open field, had fought against them? And contrarily, if hee would haue fought against his friend, for his enemy; against *Achish* for *Saul*, he was now inuironed with jealous Philistims; and might rather looke for the punishment of his treason, then the glory of a victory.

His heart had led him into these straits; the Lord findes a way to lead him out: The suggestions of his enemies do herein befrend him; The Princes of the Philistims (whether of en-
uy,

uy, or suspition) plead for *Dauids* dismission, (*Send this fellow back, that he may goe againe to his place, which thou hast appoynted him, and les him not goe downe to the battle, lest he be an aduersary to vs.*) No aduocate could haue said more; himselfe durst not haue sayd so much. Oh the wisdom, and goodnesse of our God, that can raise vp an aduersary to deliuer out of those euils, which our friends cannot; That by the sword of an enemy, can let out that apostume, which no Physician could tell how to cure: It would be wide with vs sometimes, if it were not for others malice.

There could not bee a more
just

just question, then this of the Philistim Princes, *What doe these Hebrewes here?* An Israelite is out of his element, when he is in an army of Philistims: The true seruants of God are in their due places, when they are in opposition to his enemies. Profession of hostility becomes them better then leagues of amity.

YET *Achish* likes *Dauids* conuersation and presence so well, that he professeth himselfe pleased with him, as with an Angell of God; How strange it is to heare, that a Philistim should delight in that holy man, whom an Israelite abhors, and should be loth to be quit of *David*, whom *Saul* hath expelled.

Termes

Termes of civility be equally open to all religions, to all professions: The common graces of Gods children, are able to attract foue from the most obstinate enemies of goodnesse; If we affect them for by-respects of valour, wisdom, discourse, wit, it is their praise, not ours; But if for diuine grace and religion, it is our praise with theirs.

SUCH now was *Dauids* condition, that hee must plead for that he feared, and argue against that which hee desired: (*What haue I done? and what hast thou found in thy seruant, that I may not goe, and fight against the enemies of my Lord the King?*) Neuer any newes could bee more cordiall

to

to him then this, of his dismissal; yet must he seeme to strive against it, with an importunate profession of his forwardnesse to that act, which hee most detested.

One degree of dissimulation drawes on another; those which haue once giuen way to a faulty course, cannot easily, either stop or turne backe; but are in a sort forced to second their ill beginnings, with worse proceedings. It is a dangerous and miserable thing, to cast our selues into those actions, which draw with them a necessity, either of offending, or miscarriage.

*F**Saul*



Saul and the Witch of Endor.



EVEN the worst men may sometimes make head against some finnes. *Saul* hath expelled the Sorcerers out of the land of Israel; and hath forbidden magicke vpon paine of death. He that had no care to expell Satan out of his owne heart, yet will seeme to driue him out of his kingdome. That wee see wicked men oppose themselves to some finnes, there

there is neither maruell, nor comfort in it : No doubt Satan made sport at this edict of *Saul*; what cares he to be banished in forcery, whiles he is entertained in malice ? He knew and found *Saul* his; whiles he resisted; and smiled to yeeld thus farre vnto his vassall : if wee quit not all sinnes, he will be content wee should, either abandon or persecute some.

Where is no place for holy feare, there will be place for the seruile; The gracelesse heart of *Saul* was astonied at the Philistims; yet was neuer moued at the frowns of that God, whose anger sent them, nor of those sinnes of his, which procured

F 2 them.

them. Those that cannot feare for loue, shall tremble for feare: and how much better is awe then terror? preuention then confusion? There is nothing more lamentable to see a man laugh when hee should feare; God shall laugh when such a ones feare commeth:

Extremiry of distresse, will send euen the prophanest man to God; like as the drowning man, reacheth out his hand to that bow, which he contemned whiles hee stood safe on the banke; *Saul* now asketh counsell of the Lord; whose Prophet he hated, whose priests he slue, whose anoynted he persecutes; Had *Saul* consulted with God when

when he should, this euill had not beene; but now, if this euill had not beene; he had consulted with God; The thanke of this act is due, not him, but to his affection; A forced piety is thankelesse, and vnprofitable; God will not answere him neither by dreames, nor by vrim, nor by Prophets. Why should God answer, that man by dreames, who had resisted him waking? Why should he answer him by vrim, that had slaine his Priests? Why should he answer him by Prophets, who hated the Father of the Prophets; rebelled against the word of the Prophets?

It is an vnreasonable vne-

F 3

quality

quality to hope to finde God at our command, when wee would not be at his ; To looke that God should regard our voyce in trouble, when wee would not regard his, in peace.

Vnto what mad shiftes are men driuen by despaire? If God will not answer, Satan shall; (*Saul* said to his seruants, seeke me a woman that hath a familiar spirit) If *Saul* had not known this course Diuelish, why did he decree to banish it, to mulct it with death? yet now against the streame of his conscience, he will seeke to those whom he had condemned; There needs no other iudge of *Sauls* act then himselfe; had hee not before opposed

opposed this sinne, he had not so haynously sinned in committing it; There cannot bee a more fearefull signe of an heart giuen vp to a reprobate sence, then to cast it selfe wilfully into those sinnes, which it hath proclaimed to detest. The declinations to euill are many times insensible, but when it breakes forth into such apparant effects, euen others eies may discern it; What was *Saul* the better to fore-know the issue of his approaching battaile? If this consultation could haue strengthened him against his enemies, or promoted his victory; there might haue bene some colour for so foule an act; Now, what

F 4 could

could hee gaine, but the satisf-
fying of his bootlesse curiosity;
in fore-seeing that, which hee
should not be able to auoyd?

Foolish men giue a way
their soules for nothing; The
itch of impertinent and vnpro-
fitable knowledge, hath beene
the hereditary distroyer of the
sonnes of *Adam* and *Eue*; How
many haue perished to know
that which hath procured their
perishing? How ambitious
should wee bee to know those
things, the knowledge wherof
is eternall life.

Many a leud office are they
put to; which serue wicked ma-
sters; one while *Sauls* seruants
are set to kill innocent *David*;
another

another while, to shed the blood of Gods Priests; and now they must goe seeke for a Witch: It is no small happinesse to attend them, from whom we may receive precepts and examples of vertue.

Had *Saul* bene good, he had needed no disguise; Honest actions neuer shame the doers; Now that hee goeth about a sinfull businesse, hee changeth himselfe; he seekes the shelter of the night, he takes but two followers with him; It is true, that if *Saul* had comne in the port of a King, the Witch had as much dissembled her condition, as now he dissembleth his; yet it was not only desire to speed,

speed, but guiltinesse that thus altered his habit; such is the power of conscience, that euen those who are most affected to euill, yet are ashamed to bee thought such as they desire to be.

Saul needed another face to fit that tongue, which should say (Coniecture to me by the familiar spirit, and bring me vp whom I shall name vnto thee;) An obduratch heart can giue way to any thing:

Notwithstanding, the peremptory edict of *Saul*, there are still Witches in Israel: Neither good lawes nor carefull executions, can purge the Church from Malefactors; There will still be some that will icopard their

their heads vpon the grossest sins; No garden can bee so curiously tended, that there should not be one weed left in it. Yet so farre can good statutes, and due inflictions of punishment vpon offenders, preuaile that mischeeuous persons are glad to pull in their heads; and dare not doe ill, but in disguise and darknesse. It is no small aduantage of Iustice, that it affrights sin, if it cannot be expelled; As contrarily, wofull is the condition of that place, where is a publique profession of wickednesse.

This Witch was no lesse crafty then wicked; she had before (as is like) bribed Officers to escape

escape inditement, lurke in secrecy; and now shee will not worke her feats without security; her suspicion proiects the worst; (*Wherefore seekest thou to take me in a snare, to cause me to dye?*) Oh vaine Sorceresse, that could bee wary to auoyd the punishment of Saul, carelesse to auoyd the judgement of God; Could wee fore-thinke what our sinne would cost vs, we durst not, but bee innocent: This is a good and seasonable answer for vs, to make vnto Satan, when he sollicitates vs to euill. (*Wherefore seekest thou to take me in a snare, to cause me to dye?*) Nothing is more sure then this intention in the tempter, then this euent in the issue;

issue; Oh that we could but so much feare the eternall paines, as wee doe the temporary, and bee but so carefull to saue our soules from torment, as our bodies.

No sooner hath *Saul* sworne her safety, then shee addresseth her to her forcery; Hope of impunity drawes on sinne with boldnesse; were it not for the delusions of false promises, Satan should haue no Clients. Could *Saul* be so ignorant, as to thinkethat Magick had power ouer Gods deceased Saints, to raise them vp; yea, to call them downe from their rest? Time was, when *Saul* was among the Prophets. And yet now, that
he

he is in the impure lodg of Devils, how sencelesse he is, to say, *Bring me up Samuel?* It is no rare thing, to lose euen our wit and judgement together with graces; How justly are they giuen ouer to fortifnesse, that haue giuen themselues ouer to sin?

The Sorceresse (it seemes) exercising her coniurations in a roome apart, is informed by her Familiar, who it was that set her on worke; shee can therefore finde time, in the midst of her exorcismes, to binde the assurance of her owne safety, by expostulation, *Shee cryed with a loud voyce, Why hast thou deceiued mee, for thou art Saul,*) The very name of *Saul* was an accusation; Yet
is

is hee so far from striking his brest, that doubting lest this feare of the Witch, should interrupt the desired worke, hee encourages her, whom he should haue condemned; (*Be not afraid;*) He that had more cause to feare, for his owne sake, in an expectation of just judgement, cheers vp her, that feared nothing but himselfe: How ill doth it become vs, to giue that counsell to others, whereof wee haue more need and vse in our owne persons?

As one that had more care to satisfie his curiosity, then her suspicion, he asks, *What sawest thou?* Who would not haue looked, that *Sauls* haire should haue sta-
red

red on his head, to heare of a spirit raised? His sinne hath so hardened him, that hee rather pleaseth himselfe in it, which hath nothing in it but horror; So far is Satan content to descend to the seruice of his seruants, that he will approue his fained obedience to their very outward senses; What forme is so glorious, that hee either cannot, or dare not vndertake? Here Gods ascend out of the earth; Elsewhere Satan transformes him into an Angell of light; What wonder is it, that his wicked Instruments appeare like Saints in their hypocriticall dissimulation? If wee will bee iudging by the appearance, we shall be sure

TO

to erre: No eie could distinguish betwixt the true *Samuel*, and a false spirit. *Saul*, who was well worthy to bee deceiued, seeing those gray haire, and that mantle, inclines himselfe to the ground, and bowes himselfe; Hee that would not worship God in *Samuel* aliue, now worships *Samuel* in Satan; and no meruel; Satan was now become his refuge in stead of God; his *Vrim* was darknesse, his Prophet a Ghost: Euery one that consults with Satan, worships him, though hee bow not, neither doth that euill spirit desire any other reuerence, then to bee sought to.

How cunningly doth Satan
G resem-

resemble, not onely the habit and gesture, but the language of Samuel, *Wherefore hast thou disquieted me, and wherefore dost thou aske of mee, seeing the Lord is gone from thee, and is thine enemy?* Nothin is more pleasing to that euill one, then to be solicited, yet in the person of Samuel, hee can say, *Why hast thou disquieted mee?* Had not the Lord beene gone from Saul, he had neuer comne to the diuellish Oracle of Endor, and yet the counterfetting spirit can say, *Why dost thou aske of mee, seeing the Lord is gone from thee?* Satan cares not how little he is knowne to bee himselfe; hee loues to passe vnder any forme, rather then his owne.

The

The more holy the person is,
 the more carefully doth Satan
 act him, that by his stalc he may
 ensnare vs. In euery motion it is
 good to try the spirits, whether
 they bee of God; Good words
 are no meanes, to distinguish a
 Prophet from a Deuill; *Sannael*
himselfe, whiles he was aliue,
 could not haue spoken more
 grauely, more seuerely, more di-
 uinely, then this euill Ghost, *For*
the Lord will rent thy Kingdome out
of thy hand, and giue it thy neighbour
Dauid, because thou obeyedst not the
voyce of the Lord, nor executedst his
fierce wrath vpon the Amalekites,
therefore hath the Lord done this vn-
to thee this day: When the Diuell
 himselfe puts on grauity and re-
 G 2 ligion,

ligion, who can maruell at the hypocrisie of men? Well may lewd men bee good Preachers, when Satan himselfe can play the Prophet; Where are those Ignorants, that thinke charitably of charmes and spels, because they finde nothing in them, but good words? What Prophet could speake better words, then this Diuell in *Samuels* mantle? Neither is there at any time so much danger of that wicked spirit, as when hee speakes best.

I could wonder to heare Satan preach thus prophetically, if I did not know, that as he was once a good Angell, so hee can still act what hee was; Whiles

Saul

Saul was in consultation of sparing *Agag*, we shall neuer finde that Satan would lay any block in his way ; Yea, then he was a prompt Orator, to induce him into that sin ; now that it is past & gone ; he can lade *Saul* with fearfull denunciations of judgment ; Till wee haue sinn'd, Satan is a Parasite, when wee haue sinn'd, hee is a Tyrant : What cares hee to flatter any more, when hee hath what hee would ? Now his onely worke is to terrifie, and confound, that hee may enioy what hee hath won ; How much better is it seruing that Master, who when wee are most delected with the conscience of euill, heartens

vs with inward comfort, and
speakes peace to the soule,
in the midst of
tumult?

Ziglag

Ziglag Spoyled and reuenged.

AN D not the King
of the Philistims
sent *David* away
carely, his wiues, &
his people and substance, which
he left at *Ziglag* had beenc vt-
terly lost; Now *Achish* did not
more pleasure *David* in his inter-
tainment, then in his dismis-
sion. *Saul* was not *David*s enemy
more in the persecutiō of his
person, then in the forbearance

G 4 of

of God enemies; Behold, thus late doth *David* fee the smart of *Sauls* sin, in sparing the Amalekites; who, if Gods sentence had beene duly executed, had not now suruiued, to annoy this parcell of Israel.

As in spirituall respects, our sins are alwayes hurtfull to our selues, so in temporall, oft-times prouidiciall to posterity; A wicked man deserves ill of those, he neuer lov'd to see.

I cannot maruell at the Amalekites assault made vpon the Israelites of *Ziglag*; I cannot but maruell at their clemency; how just it was, that while *David* would giue ayd to the enemies of the Church, against Israel;

rael; the enemies of the Church should rise against *David*, in his peculiar charge of Israel: But whilst *David*, rousing against the Amalekites, not many dayes before, left neither man nor woman alive, how strange is it, that the Amalekites invading and surprizing *Ziglag* (in revenge) kill neither man nor woman? Shal we say that mercy is fled from the breasts of Israelites, and rests in heathens? Or shall wee rather ascribe this to the gracious restraint of God, who having designed *Amalek* to the slaughter of Israel, and not Israel to the slaughter of *Amalek*, moved the hand of Israel, and held the hands of *Amalek*;

This

This was that alone, that made the heathens take vp with an vn-bloody reuenge; burning only the walls, and leading away the persons. Israel crossed the reuealed will of God, in sparing *Amalek*; *Amalek* fulfills the secret will of God in sparing Israel.

It was still the lot of *Amalek*, to take Israel at all aduantages; vpon their first coming out of Egypt, when they were weary, weake, and vnarmed, then did *Amalek* assault them; And now, when one part of Israel was in the field against the Philistims, another was gone with the Philistims against Israel; the *Amalekites* set vpon the coasts of both;

both; and goes away laded with the spoyle: No other is to be expected of our spirituall aduersaries, who are euer readiest to assaile, when we are the vnreadiest to defend.

It was a wofull spectacle for *David* and his Souldiers, vpon their returne to finde ruines and ashes in steed of houses, and in steed of their families, solitude; Their citie was vanished into smoake, their households into captiuitie; neither could they know whom to accuse, or where to enquire for redresse; whiles they made account that their home should recompence their tedious journey with comfort, the miserable desolation

tion of their home doubles the discomfort of their journey; what remained there but teares and lamentations? They lifted vp their voices, and wept, till they could weepe no more. Here was plenty of nothing but misery and sorow. The heart of euery Israélite was brim-full of griefe; *Dauid* ran ouer; for besides that his crosse was the same with theirs, all theirs was his alone; each man lookt on his fellow as a partner of affliction; but euery one lookt vpon *Dauid* as the cause of all their affliction; and (as common displeasure is neuer but fruitfull of reuenge) they all agree to stone him as the

author

author of their vndoing, whom they followed all this while, as the hopefull meanes of their aduancements.

Now *David's* losse is his least griefe ; neither (as if euery thing had conspired to torment him) can he looke besides the aggravation of his sorrow and danger ; *Saul* and his souldiers had hunted him out of Israel ; the Philistim Courtiers had hunted him from the fauour of *Achish* ; the Amalekites spoiled him in *Ziglag* ; yet all these are easie aduersaries in comparison of his owne ; his owne followers are so farre from pitying his participation of the losse, that they are ready to kill him, because

cause they are miserable with him. Oh the many and grievous perplexities of the man after Gods owne heart; If all his traine had ioyned their best helps for the mitigation of his griefe, their cordials had beene too weake, but now the vexation that arises from their fury, and malice, drowaeth the sense of their losse, and were enough to distract the most resolute heart; why should it be strange to vs, that we meste with hard tryals, when wee see the deare anoynted of God thus plunged into euils?

What should the distressed Son of *Ishai* now doe? whether should he thinke to turne him?

to

to goe backe to Israel hee durst not; to goe to *Achish* he might not; to abide amongst those waste heapes he could not; or if there might haue beene harbor in those burnt walls, yet there could bee no safety to remaine with those mutinous spirits. (But *David* comforted himselfe in the Lord his God;) oh happy and sure refuge of a faithfull Soule; The earth yeelded him nothing, but matter of disconsolation, and heauines; he lifts his eyes about the hills, whence cometh his saluation; It is no meruaile that God remembered *David* in all his troubles; Since *David* in all his troubles, did thus remember his

his God; hee knew that though no mortall eye of reason, or sense could discern any euasifion from these intricate evils, yet that the eye of diuine prouidence had descryed it long before; and that though no humane power could make way for his safety, yet that the ouer-ruling hand of his God, could doe it with ease; His experience had assured him of the fidelity of his Guardian in heauen; and therefore he comforted himselfe in the Lord his God.

In uaine is comfort expected from God, if wee consult not with him. *Abiathar* the Priest is called for; *David* was not in the court of *Achish*, without the Priest

Priest by his side; nor the Priest without the Ephod; Had these beene left behinde in Ziglag, they had beene miscarried with the rest, and *David* had now beene hopelesse. How well it succedes to the great, when they take God with them in his Ministers, in his ordinances? As contrarily, when these are layd by, as superfluous, there can be nothing but vncertainty of successe, or certainty of mischeefe. The presence of the Priest and Ephod, would haue little auailed him without their vse; by them he askes counsell of the Lord in these straits. The mouth and eares of God, which were shut vnto *Saul*, are open

H

vnto

vnto *Saul*, are open vnto *David*; no sooner can he aske, then hee receiues answer; and the answer that he receiues is full of courage and comfort. (*Fellow, for thou shalt surely ouertake them, and recover all*) That God of truth, neuer disappoynted any mans trust. *David* now findes, that the eye which waited vpon God, was not sent away weeping.

David therefore, and his men, are now vpon their march after the Amalekite: It is no lingring, when God bids vs goe; They which had promised rest to their weary limbs, after their returne from *Achish*, in their harbour of *Ziglag*, are glad to forget their hopes, and to put their stiffe joynts

joynts vnto a new taske of motion ; It is no maruell, if two hundred of them were so ouertired, with their former toyle, that they were not able to passe ouer the riuer Bofor. *David* was a true type of Christ. We follow him in these holy wars, against the spirituall Amalekites. All of vs are not of an equall strength; Some are carried by the vigour of their faith, through all difficulties ; Others, after long pressure, are ready to languish in the way ; Our Leader is not more strong then pittifull ; neither doth hee scornfully cashier those, whose desires are hearty, whiles their abilities are vnanswerable ; How much more

H 2

should

should our charity pardon the infirmities of our brethen; and allow them to sit by the stufse, who cannot endure the march?

The same Prouidence, which appoynted *David* to follow the Amalekites; had also ordered an Egyptian to be cast behinde them. This cast seruant, whom his cruell Master, had left to faintnesse and famine, shall be vsed as the meanes of the recovery of the Israelites losse; and of the reuenge of the Amalekites. Had not his Master neglected him, all these rousers of Amalek, had gone away with their life and booty; It is not safe to despise the meanest vassal
vpon

vpon earth. There is a mercy and care due to the most despicable peice of all humanity ; wherein wee cannot bee wanting without the offence, without the punishment of God.

Charity distinguisheth an Israelite from an Amalekite. *Dauids* followers are strangers to this *Ægyptian* ; an Amalekite was his Master ; His Master leaues him to dye (in the field) of sicknesse and hunger ; these strangers releued him : and ere they know, whether they might by him receiue any light in their pursuit, they refresh his dying spirits with bread and water, with figs and raisins ; Neither can the haste of their way bee

H 3

any

any hindrance to their compassion; Hee hath no Israelitish blood in him, that is vtterly mercilesse; Perhaps, yet *David's* Followers might also, in the hope of some intelligence, shew kindnesse to this forlorne Ægyptian. Worldly wisdom teacheth vs, to sow small courtesies, where we may reape large haruests of recompence: No sooner are his spirits recalled, then hee requites his food with information. I cannot blame the Ægyptian, that hee was so easily induced, to descry these vnkind Amalekites, to merciful Israelites; those that gaue him ouer vnto death, to the restorers of his life; much lesse, that ere
he

he would descry them; hee requires an oath of security, from so bad a Master; Well doth hee match death with such a servitude; Wonderfull is the Providence of God; even over those, which are not in the neereſt bonds, his owne; Three dayes, and three nights, had this poore Egyptian Slaue lye ſicke and hunger-starued in the fields, and lookes for nothing but death, when God ſends him ſuccour from the hands of thoſe Iſraelites, whom hee had helped to ſpoile; though not ſo much for his ſake, as for Iſraels, is this heatheniſh Stragler preſerved.

It pleaſes God, to extend his common fauors to all his crea-

H 4 tures;

tures; but in miraculous pre-
servations, he hath still wont to
have respect to his owne. By
this means therefore, are the Israe-
lites brought to the sight of their
late spoylers, whom they finde
scattered abroad, vpon all the
earth, eating, and drinking, and
dancing in triumph, for the
great prey they had taken.

It was three dayes at least,
since this gainefull forraging of
Amalek; and now, seeing no
feare of any Pursuer, and pro-
mising themselves safety, in so
great and vntraced a distance,
they make themselves merry
with so rich and easie a victory;
and now suddenly, when they
began to think of enioying the
beauty

beauty and wealth they had gotten ; the sword of *David* was vpon their throats. Destruction is neuer neerer, then when security hath chased away feare. With how sad faces and hearts, had the wiues of *David*, and the other Captiues of Israel, looked vpon the triumphall reuels of Amalek ; and what a change, do we thinke, appeared in them, when they saw their happy and ualiant Rescuers, flying in vpon their insolent Victors, and making the death of the Amalekites, the ranfome of their captiuiity ; They mourned euen now at the dances of Amalek ; now in the shriekes and death of Amalek, they shout and reioyce ;

ioyce; The mercy of our God forgets not to enterchange our sorrowes with ioy, and the ioy of the wicked with sorrow.

The Amalekites haue paid a deare lone for the goods of Israel, which they now restore with their owne liues; and now their spoyle hath made *David* richer then he expected; that booty which they had swept from all other parts accrewed to him.

Those Isralites that could not goe on to fight for their share, are comne to meeete their brethren with gratulation. How partiall are wee wont to be vnto our owne causes? Euen very Isralites will bee ready to fall out for matter of profit: where selfe-

selfe-loue hath bred a quarrell,
euery man is subiect to flatter
his owne case. It seemed plau-
sible, and but iust to the actors
in this rescue, that those which
had taken no part in the paine,
and hazard of the journey,
should receiue no part of the
commodity. It was fauour e-
nough for them to recouer
their wiues & children, though
they shared not in the goods.
Wise and holy *David* (whose
praise was no lesse, to ouercome
his owne in time of peace, then
his enemies in warre) calls his
contending followers from
law to equity, and so orders the
matter, that since the plaintifes
were detained not by will, but
by

by necessity; and since their forced stay, was vse-full in guarding the stuffe, they should partake equally of the prey with their fellowes. A sentence well-beseeming the justice of Gods anoynted. Those that represent God vpon earth, should resemble him in their proceeding. It is the just mercy of our God, to measure vs by our wills not by our abilities; to recompence vs graciously, according to the truth of our desires, and endeavors; and to account that performed by vs, which hee only letteth vs from performing. It were wide with vs, if somtimes purpose did not supply actions. Whiles our heart faulteth not,

wcc

we that through spirituall sick-
nesse are faine to abide by
the stufte, shall share
both in grace and
glory with the
victors.

The

The death of Saul.



He Witch of Endor,
 had halfe slaine *Saul*
 before the battell:
 It is iust, that they
 who consult with deuils, should
 goe away with discomfort: He
 hath eaten his last bread, at the
 hand of a Sorceresse: and now
 necessitie drawes him into that
 field, where he sees nothing but
 despaire. Had not *Saul* beleeued
 the ill newes of the counterfait
Samuel, he had not beene strook
 downe on the ground with
 words:

words: Now his belcefe made him desperate; Those actions which are not sustained by hope; must needs languish: and are only promoted by outward compulsion: Whiles the minde is vncertaine of successe, it relieues it selfe with the possibilities of good: in doubts there is a comfortable mixture: but when it is assured of the worst euent, it is vtterly discouraged, and deiected. It hath therefore pleased the wisdom of God to hide from wicked men, his determination of their finall estate, that their remainders of hope, may harden them to good;

In all likelyhood on selfe-
same

same day, saw *David* a victor o-
uer the Amalakites, and *Saul*
discomfited by the Philistims;
How should it bee otherwise?
David consulted with God, and
preuailed; *Saul* with the Witch
of Endor and periseth; The
end is commonly answerable
to the way; It is an idle iniustice
when we do ill to look to speed
well. The slaughter of *Saul* and
his sonnes, was not in the first
scene of this Tragicall field,
that was rather reserued by
God, for the last act, that *Saules*
measure might be full: God is
longere he strikes, but when
he doth, it is to purpose; First,
Israel flees and falls downe
wounded in mount Gilboa;
They

They had their part in *Sauls* sinne: they were actors in *Dauids* persecution: Iustly therefore doe they suffer with him, whom they had seconded in offence. As it is hard to be good vnder an euill Prince, so it is as rare, not to be entrapped in his iudgements: It was no small addition to the anguish of *Sauls* death, to see his sonnes dead, to see his people fleeing, and slaine before him; They had sinned in their King, and in them is their King punished. The rest were not so worthy of pittie; but whose heart would it not touch to see *Jonathan*, the good Sonne of a wicked Father, inuolued in the common destru-

I ction.

ction. Death is not partiall:
All dispositions, all merits are
alike to it: If valour, if holines,
if syncerity of heart could haue
beene any defence against mor-
tality, *Ionathan* had suruiued:
Now by their wounds and
death, no man can discerne
which is *Ionathan*; The soule
only findes the difference,
which the body admitteth not;
Death is the cōmon gate both
to heauen and hell; we all passe
that, ere our turning to either
hand: The sword of the Philis-
tims, fetcheth *Ionathan* through
it with his fellowes: no sooner
is his foot ouer that threshold,
then God conducteth him to
glory: The best cannot bee
happy

happy but through their dissolution; Now therefore hath *Jonathan* no cause of complaint, he is by the rude and cruel hand of a Philistim, but remoued to a better Kingdome, then hee leaues to his brother: and at once is his death both a temporall affliction to the Sonne of *Saul*, and an entrance of glory to the friend of *David*.

The Philistim-archers shot at random: God directs their arrowes into the body of *Saul*; Least the discomfiture of his people, and the slaughter of his sonnes should not bee griefe enough to him, hee feesles himselfe wounded, and sees nothing before him but horror

I 2 and

and death ; and now as a man forsaken of all hopes, hee begs of his armor bearer that death-blow, which els he must (to the doubling of his indignation) receiue from a Philistim. Hee begs this bloody fauour of his seruant, and is denyed : Such an awefulnes hath God placed in soueraigntie, that no intreaty, no extremity, can moue the hand against it : What mettall are those men made of, that can suggest or resolute, and attempt the violation of maiesty? Wicked men care more for the shame of the world, then the danger of their soule: Desperate Saul will now supply his armor-bearer; and as a man that bore
armes

armes against himselfe, hee falls vpon his owne sword. What if he had dyed by the weapon of a Philistim? So did his Son *Ionathan*, and lost no glory: These conceites of disreputatiou preuaile with carnall hearts aboue all spirituall respects: There is no greater murderer then vain-glory: Nothing more argues an heart voyd of grace, then to be transported by ydle popularity into actions preiudiciall to the Soule.

Euill examples, especially of the great neuer escaped imitation; the armour-bearer of *Saul* follows his master: and dares do that to himselfe, which to his King he durst not: as if

I 3

their

their owne swords had beene more familiar executioners, they yelded vnto them, what they grudged to their pursuers. From the beginning was *Saul* euer his owne enemy, neither did any hands hurt him but his owne : and now his death is futable to his life : his owne hand payes him the reward of all his wickednesse, The end of hypocrites, and enuious men is commonly fearefull : Now is the blood of Gods Priests, which *Saul* shed, and of *David*, which he would haue shed, required, & requited. The euil spirit had said the euening before, *To morrow thou shalt be with mee* : and now *Saul* hasteth to make the

the diuell no lyer : rather then
fayle; he giues himselfe his own
mittimus : Oh the wofull extre-
mities of a dispayring Soule,
plundging him euer into a
greater mischiefe, to auoyd the
lesse. Hec might haue beene a
patient in anothers violence,
and faultlesse; now whiles hee
will needs act the Philistims
part vpon himselfe, hee liued
and dyed a murderer; The case
is deadly, when the prisoner
breakes the layle, and will not
stay for his deliuery : & though
wee may not passe sentence v-
pon such a Soule, yet vpon the
fact we may : the Soule may
possibly repent in the parting,
the act is haynous, and such as

I 4

without

without repentance, kills the Soule.

It was the next day, ere the Philistims knew how much they were victors; then finding the dead corpes of *Saul* and his Sonnes, they begin their triumphs: The head of King *Saul* is cut off in lieu of *Goliaths*, and now all their Idoll temples ring of their successe; Foolish Philistims, If they had not beene more beholden to *Sauls* sinnes, then their Gods, they had neuer carryed away the honor of those trophées: In steed of magnifying the iustice of the true God, who punished *Saul* with deserued death, they magnifie the power of the false: Superstition

stitution is extremely iniurious to God: It is no better then theft, to ascribe vnto the second causes that honor which is due vnto the first: but to giue Gods glory to those things which neither act, nor are, it is the highest degree of spirituall robbery.

Saul was none of the best Kings: yet so impatient are his subiects of the indignity offered to his dead corps, that they will rather leaue their owne bones amongst the Philistims, then the carcassee of *Saul*. Such a close relation there is betwixt a Prince and subiect, that the dishonor of either is inseparable from both: How willing should

Should wee bee to hazard our bodies or substance for the vindication either of the person, or name of a good King; whiles he liues to the benefit of our protection: It is an vniust ingratitude in those men, which can endure the disgrace of them, vnder whose shelter they liue; but how vnnaturall is the villany of those miscreants, that can be content to bee actors in the capitall wrongs offered to soueraigne authority :

It were a wonder, if after the death of a Prince, there should want some Pick-thanke, to insinuate himselfe into his Successour: An Amalekite young man rides post to Ziklag, to find
out

out *David*, whom euen common rumor had notified for the anoynted heyre to the Kingdome of Israel; to bee the first messenger of that newes, which hee thought could bee no other then acceptable; the death of *Saul*: and that the rydings might be so much more meritorious, he addes to the report, what he thinkes might carry the greatest retribution: In hope of reward, or honour, the man is content to bely himselfe to *David*: It was not the speare, but the sword of *Saul*, that was the instrument of his death: neither could this stranger finde *Saul*, but dying, since the Armour-bearer of *Saul* saw him dead, ere
he

he offered that violence to himselfe: The hand of this Amalekite therefore was not guilty, his tongue was: Had not this messenger measur'd *Dauids* foot, by his owne last, hee had forborne this peece of the newes; and not hoped to aduantage himselfe by this fallshood: Now he thinks; The tydings of a Kingdome cannot but please: None but *Saul* and *Jonathan* stood in *Dauids* way: Hee cannot chuse, but like to heare of their removal: Especially, since *Saul* did so tyrannously persecute his innocence. If I shall onely report the fact done by another, I shall goe away but with the recompence of a lucky Post; wheras,
if

if I take vpon mee the action, I am the man, to whom *David* is beholden for the Kingdome: he cannot but honour and requite me, as the author of his deliuerance and happineffe. Worldly mindes thinke no man can be of any other, then their owne diet; and because they finde the respects of selfe-loue, and priuate profit, so strongly preuailing with themselves, they cannot conceiue, how these should bee capable of a repulse from others.

How much was this Amalekite mocked of his hopes: whiles he imagined, that *David* would now triumph, and feast in the assured expectation of the King.

Kingdome, and possession of the Crowne of Israel, hee findes him renting his clothes, and wringing his hands, and weeping, and mourning: as if all his comfort had been dead with *Saul* and *Ionathan*: and yet perhaps he thought: This sorrow of *David* is but fashionable, such as great heyres make shew of in the fatall day they haue longed for; These teares will soone be dry; the sight of a Crowne will soon breed a succession of other passions: But this error is soon corrected: For when *David* had entertained this Bearer, with a sad fast all the day: he calls him forth in the euening to execution: (*How wast thou not afrayd* (saith he)

he) *to put forth thy hand, to destroy the Anoynted of the Lord :*) Doubtlesse, the Amalekite made many faire pleas for himselfe, out of the grounds of his owne report: Alas, *Saul* was before false vpon his owne speare. It was but mercy to kill him, that was halfe dead, that he might die the shorter: Besides, his entreaty and importunate prayers, moued mee to hasten him, through those painfull gates of death: had I striken him as an enemy, I had deserued the blow I had giuen; now I lent him the hand of a friend: why am I punished for obeying the voyce of a King? and for persfiting what himselfe begun, and could not finish:
And

And if neither his own wound, nor mine, had dispatched him, the Philistims were at his heeles, ready to doe this same act with insultation, which I did in fauour: and if my hand had not preuented them, wherhad been the Crowne of Israel, which I now haue here presented to thee: I could haue deliuered that to King Achish, and haue beene rewarded with honour: let mee not dye for an act well meant to thee, how euer construed by thee: But no pretence can make his owne tale not deadly. (*Thy bloud bee vpon thine owne head, for thine owne mouth hath testified against thee saying, I haue slaine the Lords Anointed.*) It is a
iust

iust supposition, that euery man is so great a Fauourer of himselfe, that he will not mis-report his owne actions, nor say the worst of himselfe: In matter of confession, men may without iniury betaken at their words: If he did it, his fact was capitall, If he did it not, his lye: It is pity any other recompence should befall those false flatterers, that can be content to father a sinne, to get thanks. Euery drop of royall blood is sacred: For a man to say that he hath shed it, is mortall. Of how farre different spirits from this of *David*, are those men, which suborne the death of Princes, and celebrate and canonize the murthe-

K

rers.

rers. Into their secret, let not
my soule come, my glory,
bethou not joynd to
their assembly.

Abner



Abner and Joab.



How mercifull and
seasonable are the
prouisions of God:
Ziglag was now
nothing but ruines and ashes:
David might returne to the soyle
where it stood, to the roofes
and walls he could not: No
sooner is he disapointed of that
harbour, then God prouides
him Cities of Hebron: *Saul*
shall dye to giue him elbow-
roome: Now doth *David* finde
the comfort that his extremity
K 2 sought

sought in the Lord his God: Now are his clowdes for a time passed ouer: and the Sun breaks gloriously forth : *David* shall raigne after his sufferings. So shall we, if we indure to the end, finde a Crowne of righteoufnes, which the Lord the righteous Iudge, shall giue vs at that day : But though *David* well knew that his head was long before anoynted, and had heard *Saul* himselfe confidently auouching his succeffion : yet he will not stirre from the heapes of Ziglag, till hee haue consulted with the Lord : It did not content him, that he had Gods warrant for the kingdome, but hee must haue his instructions for the

the taking possession of it: How safe and happie is the man that is resolved to do nothing without God? Neither will generalities of direction be sufficient; euen particular circumstances must looke for a word: still is God a pillar of fire, and cloude to the eye of euery Israelite: neither may there be any motion or stay but from him; That action cannot but succeed, which proceeds vpon so sure a warrant:

God sends him to Hebron a city of Iudah: Neither will *Dauid* goe vp thither alone, but he takes with him all his men with their whole households: they shall take such part as himselfe:
As

As they had shared with him in his misery, so they shall now in his prosperity : Neither doth he take aduantage of their late mutinye (which was yet fresh and greene) to cashier those vnthankfull, and vngracious followers ; but pardoning their secret rebellions, he makes them partakers of his good successe. Thus doth our heauenly leader (whom *David* prefigured) take vs to raigne with him who haue suffered with him : passing by our manyfold infirmitie, as if they had not beene, he remo-ueth vs from the land of our banishment, and the ashes of our forlorne Ziklag, to the Hebron of our peace, and glory :
The

The expectation of this day must (as it did with *Dauids* soldiers) digest all our sorrows.

Neuer any calling of God was so conspicuous, as not to finde some opposites: What *Israelite* did not know *David*, appointed by God to the succession of the kingdome? Euen the *Amalekite*, could carry the Crowne to him as the true owner: yet there wants not an *Abner* to resist him, and the title of an *Ishbosheth* to colour his resistance: If any of *Sauls* house could haue made challenge to the Crowne, it should haue beene *Mephibosheth* the Sonne of *Jonathan*: Who, it seemes had too much of his Fathers blood

K 4

to

to be a competitor with *David* : the question is not who may claime the most right, but who may best serue the faction; Neither was *Ishbosheth* any other then *Abners* stale : *Saul* could not haue a fitter Courtier : whether in imitation of his masters enuy, or the ambition of ruling vnder a borrowed name, hee strongly opposeth *David* : there are those who striue against their owne hearts, to make a side, with whom conscience is oppressed by affection : An ill quarrell once vndertaken shall be maintained, although with blood : Now, not so much the blood of *Saul*, as the ingagement of *Abner* makes the warre. The

The Sonnes of *Zeruiah* stand fast to *David* : It is much, how a man placeth his first interest : If *Abner* had beene in *Ioabs* roome, when *Sauls* displeasure droue *David* from the Court, or *Ioab* in *Abners*, these actions, these euenths had beene changed with the persons : It was the only happines of *Ioab* that he fell on the better side :

Both the Commaunders vnder *David* and *Ishbosheth* were equally cruell : both are so inured to blood, that they make but a sport of killing : Custome makes sinne so familiar, that the horror of it, is to some turned into pleasure. (*Come let the young men play before vs.*) *Abner* is the

the Challenger, and speeds thereafter : for though in the matches of duell both sides miscaried, yet in the following conflict, *Abner* and his men are beaten : By the successe of those single combats no man knows the better of the cause : Both sides perish, to show, how little God liked either the offer, or the acceptation of such a triall, but when both did their best, God punisheth the wrong part with discomfiture.

Oh, the misery of ciuill disension : Israel and Iudah were brethren : One carryed the name of the Father, the other of the Sonne : Iudah was but a branch of Israel, Israel was the
root

root of Iudah : yet Iudah and Israel must fight, and kill each other ; only vpon the quarrell of an ill leaders ambition. The speed of *Asabel* was not greater then his courage : It was a minde fit for one of *Dauids* worthies, to strike at the head, to match himselfe with the best : He was both swift and strong : but the race is not to the swift, nor the battle to the strong : If he had gone neuer so slowly, he might haue ouertaken death : now he runnes to fetch it. So little lust had *Abner* to shed the blood of a Son of *Zeruiah*, that he twice aduises him to retreat from pursuing his owne perill : *Asabels* cause was so much better
as

as *Abners* successe: Many ~~a one~~ mis-carries in the rash prosecution of a good quarrell, when the Abettors of the worst part goe away with victory. Heat of zeale, sometimes in the vndiscreet pursuit of a just aduersary, prooues mortall to the agent, preiudiciall to the seruice.

Abner, whiles he kills, yet hee flyes, and runs away from his owne death, whiles hee inflicts it vpon another: *Dauids* followers had the better of the field and day; The Sun, as vnwilling to see any more *Israellish* bloud shed by brethren, hath withdrawne himselfe: and now both parts hauing got the aduantage

aduanantage of an hil vnder them,
haue safe conuenience of parley:
Abner beginnes, and perswades
Ioab to surcease the fight (*Shall the
sword deuoure for euer? Knowest
thou not, that it will bee bitterness in
the end? How long shall it bee, ere
thou bid the people returne from fol-
lowing their brethren?*) It was his
fault, that the sword deuoured
at all: and why was not the be-
ginning of a ciuill war bitter-
nesse? why did he call forth the
people to skirmish, and inuite
them to death? Had *Abner* been
on the winning hand, this mo-
tion had beene thank-worthy:
It is a noble disposition in a Vi-
ctor, to call for a cessatum of
armes: wheras necessity, wrings
this

This suit from the ouer-malto-
red. There cannot bee a greater
praise, to a valiant and wise
Commander, then a propensi-
on to all just termes of peace:
For warre, as it is sometimes ne-
cessary, so it is alwayes euill;
and if fighting haue any other
end proposed besides peace, it
proues murder. *Abner* shall find
him selfe no lesse ouercome, by
loab in clemency, then power;
He sayes not, I will not so easi-
ly leaue the aduantage of my
victory: since the dice of war
run on my side, I will follow
the chace of my good successe:
Thou shouldest haue conside-
red of this before thy prouoca-
tion: It is now too late, to moue
vnto

vnto forbearance: but, as a man that meant to approue himselfe equally free from cowardise, in the beginning of the conflict, and from cruelty in the end; he professeth his forwardnesse, to entertaine any pretence of sheathing vp the swords of Israel; and sweares to *Abner*, that if it had not beene for his proud irritation, the people had in the morning before ceased from that bloody pursuit of their brethren: As it becomes publique persons to bee louers of peace, so they must shew it vpon all good occasions: letting passe no opportunity of making spare of blood.

Ishbosheth was (it seemes) a man

man of no great spirits, for being no lesse then forty yeeres old, when his father went into his last field against the Philistims, he was content to stay at home; *Abner* hath put ambition vnto him; and hath easily raised him to the head of a faction, against the anoynted Prince of Gods people. If this vsurped Crowne of *Sauls* son, had any worth or glory in it, hee cannot but acknowledge, to owe it all vnto *Abner*; yet how forward is vnthankfull *Ishbosheth* to receiue a false suggestion against his cheefe Abettor: (*Wherefore hast thou gone in, to my fathers Concubine?*) He that made no conscience of an vniust claime of the Crowne,

Crowne, and a maintenance of it with bloud, yet seemes scrupulous of a lesse sinne, that carried in it the color of a disgrace; The touch of her, who had beene honoured by his fathers bed, seemed an intolerable presumption, and such as could not be seuered from his owne dishonour: Selfe-loue sometimes borrowes the face of honest zeale. Those, who out of true grounds, dislike sins, doe hate them all indifferently, according to their haynousnesse; hypocrites are partiall in their detestation; bewraying euer most bitternesse, against those offences, which may most preiudice their persons and reputations.

L

Ie

It is as dangerous as vnjust
for Princes, to giue both their
cares and their heart to mis-
grounded rumors of their in-
nocent followers: This wrong
hath stript *Ishbosheth* of the
Kingdome; *Abner* in the meane
time cannot be excused from a
trecherous inconstancy ; If
Sauls son had no true title to the
Crowne, why did he maintaine
it; If hee had, why did hee for-
sake the cause and person? Had
Abner out of remorse, for furthe-
ring a false claime taken off his
hand, I know not wherein hee
could be blamed, except for not
doing it sooner ; But now to
withdraw his professed alleg-
geance, vpon a priuate reuenge,
was

was to take a lewd leaue of an ill action : If *Ishbosheth* were his lawfull Prince, no iniury could warrant a reuolt ; Euen betwixt priuate persons , a returne of wrongs is both vncharitable, and vniust, how euer this goe currant for the common iustice of the world, how much more should we learn from a supreme hand, to take hard measures with thanks? It had been *Abners* duty, to haue giuen his King a peaceable and humble satisfaction, and not to fly out in a snuffe. If the spirit of the ruler rise vp against thee, leaue not thy place, for yeelding, pacifieth great offences ; now, his impatient falling, although to the

L 2 right

right side, makes him no better then trayterously honest.

So soone as *Abner* hath entertained a resolution of his rebellion; hee perswades the Elders of Israel to accompany him in the change: & whence doth he fetch his main motiue, but from the Oracle of God? (*The Lord hath spoken of David, saying, By the band of my seruant David, will I saue my people Israel, out of the band of the Philistims, and out of the band of all their enemies;*) *Abner* knew this full well before, yet then was well content to smother a knowne truth for his owne turne, and now the publication of it may serue for his aduantage, he wins the heart of Israel, by

by shewing Gods Charter for him, whom he had so long opposed: Hypocrites make vse of God for their owne purposes; and care onely to make diuine authority a colour for their owne designes; No man euer heard *Abner* godly till now; neither had hee beene so at this time, if hee had not intended a reuengefull departure from *Ish-bosheth*: Nothing is more odious, then to make religion a stalking horse to policy.

Who can but glorifie God in his Iustice, when he sees the bitter end of this trecherous dissimulation: *David* may vpon considerations of state, entertaine his new guest with a feast;

L 3 - and

and well might he seeme to deserve a welcom, that vndertakes to bring all Israel to the league and homage of *Dauid*: but God neuer meant to vse so vnworthy meanes, for so good a work. *Ioab* returnes from pursuing a troop, and finding *Abner* dismissed in peace and expectation of a beneficiall returne follows him, and whether out of enuy, at a new riuall of honour, or out of the reuenge of *Asabel*, he repayes him both dissimulation and death; God doth most iustly by *Ioab*, that which *Ioab* did for himselfe most vniustly, I know not (setting the quarrell aside) whether we can worthily blame *Abner* for the death of *Asabel*,

Ahab, who would needes after faire warnings, run himselfe vpon *Abners* speare; yet this fact shall procure his payment for worle. Now is *Ishbosheths* wrong reuenged by an enemy; wee may not alwayes measure the Iustice of Gods proceedings, by present occasions; He needs not make vs acquainted, or aske vs leaue when hee will call for the arrerages of forgotten sins.

(* *)

L 4 Con-

Contemplations
VPON THE
HISTORY OF
THE OLD TE-
STAMENT.

THE FIFTEENTH BOOKE:

*Uzzah and the Arke
David with Mephibosheth &
Ziba.*

*Hanun and Davids Ambassa-
dors*

*David with Bathsheba and
Uriah*

Nathan and David

Amen and Thamar

*Absaloms returne and Con-
spiracy.*

TO THE RIGHT
HONORABLE MY
VERY GOOD LORD,
WILLIAM Lord Burleigh
All grace and happines.

Right Honorable,



*Here are but two Bookes
wherein we can read God;
The one is his word, his
workes the other; This is
the bigger volume, that
the more exquisite. The Characters of
this are more large, but dimme; of that,
smaller but clearer. Philosophers haue
turned over this, and erred; That, Di-
uines and studious Christians, not with-
out full and certaine information. In the
workes of God wee see the shadow, or
foot-steps of the Creator, in his word we
see the face of God in a glasse. Happines
consists in the vision of that infinite Ma-
iestie: and if wee bee perfectly happy
aboue*

The Epistle Dedicatorie.

aboue in seeing him face to face, our happiness is well forward below, in seeing the lively representation of his face in the glasse of the Scriptures. Wee cannot spend our eyes too much upon this object; For mee, the more I see, the more I am amazed, the more I am ravished with this glorious beauty: With the honest lepers, I cannot bee content to inioy this happy sight alone; there is but one way to euery mans felicity; May it please your Lordship to take part with many your Peeres in these my weake; but not unprofitable Contemplations; which shall hold themselves not a little graced with your Honorable name; Whereto, together with your right noble and most worthy Lady, I haue gladly deuoted my selfe; to be

**Your Lordships in all dutifull
obseruance**

I o s: H A L L.

*Uzzab and the Arke
removed.*

HHe house of *Saul* is quiet, the Philistims beate, victory cannot end better then in deuotion; *David* is no sooner settled in his house at Ierusalem, then hee fetcheth God to be his guest there; the thousands of Israel goe now in an holy march, to bring vp the Ark of God, to the place of his rest: The tumults of warre afforded

forded no oportunity of this seruice; only peace is a frend to religion, neither is peace euer our frend, but when it is a seruant of piety: The vse of warre is not more pernicious to the body, then the abuse of peace is to the Soule; Alas, the ryot bred of our long ease, rather driues the Ark of God from vs; so the still sedentary life, is subiect to diseases, and standing waters putrific. It may bee iust with God, to take away the blessing which wee doe so much abuse, and to scoure off our rust with bloody warre, &c.

The Ark of God had now many yeares, rested in the obscure lodge of *Abmadab*, without the

the honor of a Tabernacle. *Dauid* will not indure himselfe glorious, and the Ark of God contemptible, his first care is to provide a fit roome for God; in the head of the Tribes, in his owne city; The chiefe care of good Princes, must be the advancement of religion; What should the deputies of God rather do, then honor him whom they represent? It was no good that Israel could learne of Philistims; Those Pagans had sent the Ark backe in a new cart; the Israelites saw God blessed that conduct, and now they practise it at home: But that which God will take from Philistims, he will not brook from Israel;

Israel ; Aliens from God are no fit patternes for children : Diuine institution had made this a cariage for the Leuites, not for Oxen : Neither should those Sons of *Abinadab* haue driuen the cart, but caryed that sacred burden. Gods businesse must be done after his owne formes, which if we doe with the best intentions alter, wee presume :

It is long, since Israel saw so faire a day as this, wherein they went in this holy triumph to fetch the Ark of God ; Now their warlike trumpets are turned into Harpes and Timbrils ; and their hands in steed of weilding the Sword and Speare, strike vpon those muscall strings

strings whereby they might expresse the ioy of their hearts; heere was no noyse but of mirth, no motion but pleasant: oh happy Israel that had a God to reioyce in, that had this occasion of reioycing in their God, and an hart that embraced this occasion. There is nothing but this wherein wee may not ioy immoderately, vnseasonably; this spirituall ioy can neuer be either out of time, or out of measure: let him that reioyceth, reioyce in the Lord. But now when the Israelites were in the midst of this Angel-like iolity, their hearts lifted vp, their hands playing, their feete moving, their tongues singing and
M shouting,

shouting, God sees good to strike them into a sudden dumpe by the death of *Pzzab*: They are scarce set into the tune when God mars their Musicke, by a fearefull iudgement; and changes their mirth into astonishment, and confusion; There could not bee more excellent worke then this they were about; there could not be more cheerefull hearts in the performing of it, yet will the most holy God rather dash all this solemneservice, then indure an act of presumption or infidelity. *Abinadab* had bene the faithfull host of Gods Ark, for the space of twenty yeares: euen in the midst of the terrors of *Israel*,

rael, who were iustly affrighted with the vengeance inflicted vpon Beth-shemesh, did he giue harbour vnto it; Yet euen the Son of *Abinadab* is stricken dead, in the first departing of that blessed guest: The Sanctity of the Parent cannot beare out the sinne of his Sonne: The holy one of Israel will bee sanctified in all that come neare him: He will be serued like himselfe.

What then was the sinne of *Vzzab*? What was the capitall crime, for which he so fearfully perished? That the Arke of God was comitted to the Cart, it was not his deuiice only, but the common act of many; That it was not caryed on the

M 2 shoul.

shoulders of Leuites, was no lesse the fault of *Abio*, and the rest of their brethren; only *Vz-zab* is stricken: The rest sinned in negligence, he in presumption; the Ark God shakes with the agitation of that cariage; he puts forth his hand to hold it steddily; Humane iudgement would haue found heerein nothing haynous: God sees not with the eyes of men; None but the Priests should haue dared to touch the Ark; It was enough for the Leuites to touch the bars that carryed it; An vnwarranted hand cannot so lightly touch the Ark, but hee strikes the God that dwels in it: No maruell if God strike that man with

with death, that strikes him with presumption; There was wel-neare the same quarell against the thousands of Bethshemesh, and against *Vzzab*; They dyed for looking into the Ark, he for touching it; least Israel should grow into a contemptuous familiarity with this Testimony of Gods presence, he will hold them in awe with iudgements: The reuenging hand of the Almighty, that vpon the returne of the Ark stayed at the house of *Abinadab*, vpon the remoue of the Ark begins there againe: Where are those that thinke God will take vp with a carelesse and slubbred seruice? He whose infinite mer-

cy vles to passe by our sinnes of infirmity, punisheth yet seuerely our bold faults : If wee cannot doe any thing in the degrees that he requireth, yet wee must learne to doe all things in the forme that he requireth; Doubtlesse *Vzrah* meant no otherwise then well in putting forth his hand to stay the Ark ; He knew the sacred vtenfills that were in it, the pot of Manna, the Tables of the Law, the rod of *Aaron*, which might bee wronged by that ouer-rough motion : to these hee offers his ayd, and is stricken dead ; The best intentions cannot excuse ; much lesse warrant vs in vnlawfull actions ; where wee doe ought in faith,

faith, it pleaseth our good God to wink at, and pittie our weaknesses; but if we dare to present God with the well-meant seruices of our owne making, wee runne into the indignation of God; There is nothing more dangerous, then to be our owne caruers in matter of deuotion.

I maruell not if the countenance of *David* were suddenly changed, to see the pale face of death in one of the cheefe actors in this holy procession: Hee that had found God so fauourable to him in actions of lesse worth, is troubled to see this successe of a businesse so heartily directed vnto his God; and now he begins to look thorow

M 4 *Vzzab*

Wzab at himselfe, and to say,
(How shall the Arke of the Lord
come to mee?) Then onely shall
we make a right vse of the judg-
ments of God vpon others,
when we shall feare them in our
selues, and finding our sins at
least equall, shall tremble at the
expectation of the same deser-
ued punishments. God intends
not onely reuenge in his execu-
tions, but reformation; As good
Princes regard not so much the
smart of the euill past, as the pre-
uention of the future; which is
neuer attained, but when wee
make applications of Gods
hand; and draw common ca-
ses out of Gods particular pro-
ceedings.

Idoe

I doe not heare *David* say ;
Surely , this man is guilty of
some secret sin , that the world
knowes not ; God hath met
with him ; there is no danger to
vs ; why should I bee discoura-
ged to see God iust ? Wee may
goe on safely and prosper ; but
here his foot staies , and his hand
fals from his instrument , and his
tongue is ready to tax his owne
vnworthinesse , (*How shall the
Arke of the Lord come vnto mee ?*)
That heart is carnall and proud ,
that thinkes any man worse
then himselfe ; *Dauids* feare
stayer his progresse ; Perhaps , he
might haue proceeded with
good successe , but hee dares not
venture , where hee sees such a
deadly

deadly checke: It is better to be too fearefull, then too forward in those affaires, which do immediately concerne God; As it is not good to refrain from holy busineses, so it is worse to doe them ill; Awfulnesse is a safe interpreter of Gods secret actions, and a wise guide of ours.

This event hath holpen *Obed-Edom* to a guest he lookt not for, God shall now sojourne in the house of him, in whose heart he dwelt before by a strong faith; else the man durst not haue vndertaken, to receiue that dreadful Arke, which *David* himselfe feared to harbour; Oh the courage of an honest and faithfull heart; *Obed-Edom* knew well enough

nough what slaughter the Arke had made among the Philistims, and after that amongst the Beth-shemites, and now hee saw *Vzzab* lye dead before him, yet doth hee not make any scruple of entertaining it, neither doth he say, My neighbour *Abinadab* was a carefull and religious host to the Ark, and is now payed with the bloud of his son; how shall I hope to speede better; but he opens his doores with a bold cheerefulnesse, and notwithstanding all those terrors, bids God welcome: Nothing can make God not amiable to his owne; Euen his very Iustice is louely: Holy men know how to reioyce in the
Lord

Lord with trembling, and can
feare without discouragement.

The God of Heauen will
not receiue any thing from
men on free cost; hee will pay
liberally for his lodging, a plen-
tifull blessing vpon *Obed-Edom*,
and all his houthold. It was an
honour to that zealous Gittite,
that the Arke would come vn-
der his rooffe; yet God rewards
that honour with benediction:
Neuer man was a loser by true
godlinesse; The house of *Obed-Edom*
cannot this while want
obseruation; the eyes of *Da-uid*,
and all Israel are neuer off
from it, to see how it fared with
this entertainment. And now,
when they finde nothing, but a
gracious

gracious acceptance and sensible blessing, the good King of Israel takes new heart, and hastens to fetch the Arke into his royall City. The view of Gods favours vpon the godly, is no small encouragement to confidence and obedience; Doubtlesse, *Obed Edom* was not free from some weaknesse; If the Lord should haue taken the advantage of judgement against him, what Israelites had not been disheartned from attending the Arke? Now *Danid* & Israel was not more affrighted with the vengeance vpon *Vzzah*, then encouraged by the blessing of *Obed-Edom*; The wise God doth so order his iust and mercifull
proce-

proceedings, that the awet-
nesse of men may be tempered
with loue. Now the sweet sin-
ger of Israel reuiues his holy
Musicke; and addes both more
spirit and more pompe to so de-
uout a businesse: I did not be-
fore heare of trumpets, nor dan-
cing, nor shouting, nor sacrific-
es, nor the linnen Ephod; The
sense of Gods passed displea-
sure, doubles our care to please
him, and our ioy in his recou-
red approbation; wee neuer
make so much of our health, as
after sicknesse, nor neuer are so
officious to our friend, as after
an vnkindnesse. In the first set-
ting out of the Ark, *David's* feare
was at least an equall match to
his

his ioy; therefore after the first fixe paces hee offered a sacrifice, both to pacific God, and thank him: but now when they saw no signe of dislike, they did more freely let themselues loose to a fearelesse ioy; and the body stroue to expresse the holy affection of the Soule; there was no limme, no part that did not professe their mirth by motion, no noyse of voyce, or instrument wanted to assist their spirituall iollity; *David* led the way, dauncing with all his might in his linnen Ephod; *Vzzab* was still in his eye; he durst not vsurpe vpon a garment of Priests; but hee will borrow their colour to grace the solemnity,

nity, though he dare not the fashion; White was euer the colour of ioy, and linnen was light for vse; therfore he couers his Princely robes with white linnin, and meanes to honor himselfe by his conformity to Gods ministers. Those that thinke there is disgrace in the Ephod, are farre from the Spirit of the man after Gods owne hart; Neither can there bee a greater argument of a foule Soule, then a dislike of the glorious calling of God: Barren *Mical* hath too many Sons that scorne the holy habit and exercises: shee lookes through her window, and seeing the attyre and gestures of her deuout husband,

band, despiseth him in her hart, neither can shee conceale her contempt, but like *Sauls* daughter cast it proudly in his face (*Ob how glorious was the King of Israel this day ; which was Unconered to day in the eyes of the Maidens of his servants, as a foole uncovereth himselfe.*) Worldly harts can see nothing in actions of zeale, but folly and madnesse : Piety hath no relish to their palate but distastfull.

Dauids hart did neuer swell so much at any reproch, as this of his wife ; his loue was for the time lost in his anger ; and as a man impatient of no affront so much as in the way of his deuotion, hee returnes a bitter

N

checke

checke to his *Micall*; (*It was before the Lord, which chose me rather then thy Father, & all his house, &c.*) Had not *Micall* twitted her husband with the shame of his zeale, she had not heard of the shamefull reiection of her Father; now since shee will be forrgetting, whose wife she was, she shall be put in minde whose daughter she was. Contumelyes that are cast vpon vs in the causes of God, may safely bee repayed: If we be meal-mouthed in the scornes of religion, wee are not patient, but zeale-lesse: Heere we may not forbear her, that lies in our bosome. If *Dauid* had not loued *Micall* dearly, he had neuer stood vpon those
points

points with *Abner* ; Hee knew that if *Abner* came to him, the Kingdome of Israel would accompany him, and yet he sends him the charge of not seeing his face, except he brought *Mical*, *Sauls* daughter with him ; as if he would not regard the Crowne of Israel, whiles hee wanted that wife of his ; Yet heere hee takes her vp roundly, as if she had bene an enemy, not a partener of his bed ; All relations are a loofe off, in comparison of that betwixt God, and the Soule ; He that loues Father, or Mother, or wife, or childe, better then me (saith our Saviour) is not worthy of me. Euen the highest delights of our harts

N 2

must

must be trampled vpon, when they will stand our in riuality with God. Oh happy resolution of the royall Prophet, and propheticall King of Israel, (I will bee yet more vile then thus, and will bee low in mine owne sight) he knew this very abasement heroycall; and that the only way to true glory, is not to be ashamed of our lowest humiliation vnto God: Well might he promise himselfe honor from those, whose contempt shee had threatned; The hearts of men are not their owne, hee that made them, ouer-rules them, and inclines them to an honorable conceit of those that honor their maker;


maker; So as holy men haue oft-times inward reuerence, euen where they haue outward indignities. *Dauid* came to blesse his house, *Mical* brings a curse vpon her selfe; Her scornes shall make her childelesse to the day of her death; Barrennesse was held in those times, none of the least iudgements; God doth so reuenge *Dauids* quarrell vpon *Mical*, that her sudden disgrace, shall bee recompenced with perpetuall: Shee shall not bee held worthy to beare a Sonne, to him who she vniustly cōtemned; How iust is it with God to prouide whips for the back of scorner? It is no maruell if

N 3 those

those that mocke at goodnesse,
bee plagued with conti-
nuall fruitles-
nesse.

Mephi

Mephibosheth and Ziba.

 O soone as euer *David*
 can but breathe him-
 selfe from the pub-
 lique cares, hee casts
 backe his thoughts to the deare
 remembrance of his *Jonathan*.
Sauls seruant is likely to giue him
 the best intelligence of *Sauls*
 sons; The question is therfore
 moued to *Ziba*; Remaineth
 there yet none of the house of
Saul? and lest suspicion might
 conceale

conceale the remainders of an emulous line in feare of reuenge intended, he addes : On whom I may shew the mercy of God for *Ionathans* sake, O frendship worthy of the monuments of eternity; fit onely to requite him, whose loue was more then the loue of women; Hee doth not say, Is there any of the house of *Jonathan*, but of *Saul*; that for his friends sake hee may shew fauour to the posterity of his Persecutor. *Ionathans* loue could not bee greater then *Sauls* malice, which also suruiued long in his issue; from whom *David* found a busie and stubborne riuallity for the Crowne of Israel; yet as one that gladly buried all the hostility

hostility of Sauls house in Ionathans graue, he askes, *Is there any man left of Sauls house, that I may shew him mercy for Ionathans sake?*

It is true loue that ouer-living the person of a friend, will be inherited of his seed : but to loue the posterity of an enemy in a friend, it is the miracle of friendship : The formall amity of the world is confined to a face ; or to the possibility of recompence, languishing in the disability, and dying in the decease of the party affected : That loue was euer false, that is not euer constant, and then most operative, when it cannot bee either knowne, or requited.

To cut of all vnquiet competition

tion for the Kingdome of Israel, the prouidence of God had so ordered, that there is none left to the house of *Saul* (besides the sons of his Concubines) saue onely young and lame *Mephibosheth*; so young, that he was but five yecres of age, when *David* entred vpon the gouernment of Israel; so lame, that if his age had fitted, his impotence had made him vnfit for the throne. *Mephibosheth* was not borne a Cripple, it was an heedlesse nurse that made him so: Shee hearing of the death of *Saul* and *Jonathan*, made such haste to flee, that her young Master was lamed with the fall: Ywis there needed no such speed to run away

away from *David*; whose loue pursues the hidden son of his brother *Jonathan*: How often doth our ignorant mistaking, cause vs to run from our best friends, and to catch knocks and maymes of them that professe our protection?

Mephibosheth could not come otherwise then fearefully, into the presence of *David*, whom he knew so long; so spitefully opposed by the house of *Saul*: he could not be ignorant, that the fashion of the world is, to build their owne security vpon the bloud of the opposite faction; neither to thinke themselves safe, whiles any branch remains springing out of that root of
their

their emulation : Seasonably doth *David* therefore first, expell all those vniust doubts, ere hee administer his further cordials ; (*Feare not ; for I will surely shew thee kindnesse , for Jonathan thy fathers sake, and will restore thee all the fields of Saul thy father, and thou shalt eat bread at my table continually :)*

David can see neither *Sauls* bloud, nor lame legs in *Mepibosheth*, whiles hee sees in him the features of his friend *Jonathan* ; how much lesse shall the God of mercies regard our infirmities, or the corrupt bloud of our sinfull progenitors, whiles hee beholds vs in the face of his son, in whom he is well pleased.

Fauors are wont so much
more

more to affect vs, as they are lesse expected by vs; *Mephibosheth* as ouer-ioyed with so comfortable a word, and confounded in himselfe at the remembrance of the contrary seruings of his family, bowes himselfe to the earth, and sayes (*What is thy seruant, that thou shouldst looke vpon such a dead dog as I am?*) I finde no defect of wit, (though of limmes) in *Mephibosheth*, he knew himselfe the grand-childe of the King of Israel, the Son of *Jonathan*, the lawfull heyre of both, yet in regard of his owne impotency, and the trespassse and reiection of his house, hee thus abaseth himselfe vnto *David*; Humiliation

tion is a right vse of Gods afflictions; What if wee were borne great? If the sinne of his grandfather hath lost his estate, and the hand of his Nurse hath deformed and disabled his person, hee now forgets what hee was, and calls himselfe worse then hee is a, *A dogge*; Yet a liuing dogge, is better then a dead Lyon; there is dignity and comfort in life; *Mephibosheth* is therefore a Dead Dog vnto *David*: It is not for vs to nourish the same Spirits in our aduerse estate, that wee found in our highest prosperity; What vse haue we made of Gods hand, if wee bee not the lower with our fall? God intends

tends wee should carry our
crosse, not make a fire of it to
warme vs; It is no bearing vp
our sailes in a tempest; Good
David cannot dis-esteem *Mephi-*
bosheth euer the more for dispa-
raging himselfe; he loues and
honors this humility, in the Son
of *Jonathan*; There is no more
certaine way to glory and ad-
uancement, then a lowly de-
iection of our selues: Hee that
made himselfe a dog, and there-
fore fit only to lye vnder the ta-
ble, Yea a dead dog, and there-
fore fit only for the ditch, is
raysed vp to the Table of a
King; his seate shall bee hono-
rable, yea, royall, his fare delici-
ous, his attendance noble. How
much

much more will our gracious God, lift vp our heads, vnto true honor before men and Angels, if wee can bee syncerely humbled in his sight? If wee mis-call our selues in the meannesse of our conceits to him, he giues vs a new name, and sets vs at the table of his glory; It is contrary with God and men; if they reckon of vs as wee set out our selues, hee values vs according to our abasements. Like a Prince truly munificent and faithfull, *David* promises and performes at once; *Ziba Sauls* seruant hath the charge giuen him, of the execution of that royall word; *He shall be the Bayliffe of this great husbandry of his*

his master Mephibosheth; The land of *Saul*, how euer forfeited, shall know no other master then *Sauls* grand-childe; As yet, *Sauls* seruant had sped better then his Son: I read of twenty seruants of *Ziba*, none of *Mephibosheth*; Earthly possessions, doe not alwayes admit of equall diuisions; The wheele is now turned vp; *Mephibosheth* is a Prince, *Ziba* is his officer; I cannot but pittie the condition of this good Son of *Jonathan*; Into how ill hands did honest *Mephibosheth* fall, first, of a carelesse Nurse, then of a trecherous seruant; She maymed his body, hee would haue ouerthrowne his estate; After some yeares of eye seruice to

O

Me-

Mephibosheth, wicked *Ziba* intends to giue him a worse fall then his nurse. Neuer any Court was free from detractors, from delators, who if they see a man to be a creeple, that hee cannot goe to speake for himselfe, will be telling tales of him, in the eares of the great; such a one was this perfidious *Ziba*; who taking the oportunity of *Dauids* flight from his Son *Absalom*, followes him with a faire present, and a falsertale, accusing his impotent master of a foule and trayterous ingratitude; labouring to tread vpon his lame Lord to rayse himselfe to honor: True-hearted *Mephibosheth* had as good a will as the best;
if

if he could haue commanded legges, he had not beene left behinde *David* : now that he cannot goe with him ; hee will not be well without him, and therefore puts himselfe to a wilfull and sullen penance, for the absence and danger of his King ; hee will not so much as put on cleane clothes for the time, as he that could not haue any ioy in himselfe, for the want of his Lord *David* ; Vnconscionable miscreants care not how they collogue, whom they slander for a priuate aduantage ; Lewd *Ziba* comes with a gifte in his hand, and a smooth tale in his mouth ; 'Oh sir, you thought you had a *Jonathan* at home ; but

O 2

you

you will finde a *Saul*, It were pittie but hee should bee set at your table, that would sit in your throne; you thought *Sauls* land would haue contented *Mephibosheth*, but he would haue all yours; though hee bee lame yet hee would bee climbing; would you haue thought that this creple could be plotting for your kingdome, now that you are but gone aside? *Ishbosheth* will neuer die whiles *Mephibosheth* liues: How did hee now forget his impotence, and raysed vp his spirits in hope of a day; and durst say, that now the time was comne, wherein the Crowne should reuert to *Sauls* true heyre, Oh viper: If a
Serpent

Serpent bite in secret when hee is not charmed, no better is a slanderer ; Honest *Mephibosheth* in good manners made a dead dog of himselfe, when *David* offred him the fauour of his board ; but *Ziba* would make him a very dog indeed, an ill-natur'd curre, that when *David* did thus kindly feed him at his owne table, would not only bite his fingers, but flye at his throat.

But what shall we say to this? Neither earthly soueraignty, nor holynesse can exempt men from humane infirmities. Wise and good *David* hath now but one care; and that misled ; with credulity ; His charity in belee-

O 3

uing

uing *Ziba*, makes him vncharitable in distrusting, in censuring *Mephibosheth*. The detractor hath not only sudden credit giuen him, but *Sauls* land, *Ionathans* Son hath lost (vnheard) that inheritance, which was giuen him vnought. Heare-say is no safe ground of any iudgement; *Ziba* slaunders, *David* belecues, *Mephibosheth* suffers.

Lyes shall not alwayes prosper, God will not abide the truth to be euer oppressed; At last *Ionathans* lame Son shall bee found as sound in heart, as lame in his body; Hee whose Soule was like his father *Ionathans* Soule, whose body was like to his grand-father *Sauls* Soule, meets

meets *David* (as it was high time) vpon his returne; bestirs his tongue, to discharge himselfe of so foule a slander; The more horrible the crime had beene, the more villanous was the vniust suggestion of it, and the more necessary was a iust Apologie; Sweetly therefore, and yet passionately doth hee labour to greaten *David's* fauours to him; his owne obligations and vilenesse; showing himselfe more affected with his wrong, then with his losse; welcoming *David* home with a thankfull neglect of himselfe, as not caring that *Ziba* had his substance, now that he had his king. *David* is satisfied, *Mephibosheth* re-

stored to fauour and lands; here
 are two kinde harts well met.
Dauid is full of satisfaction from
Mephibosheth; *Mephibosheth* runs
 ouer with joy in *Dauid*: *Dauid*,
 like a gracious King, giues *Me-*
phibosheth (as before) *Sauls* lands
 to halues with *Ziba*; *Mephibo-*
sheth, like a King, giues all to
Ziba, for joy that God had gi-
 uen him *Dauid*; All had beene
 well, if *Ziba* had fared worse;
 Pardon mee, ô holy and glori-
 ous soule of a Prophet, of a
 King, after Gods owne heart, I
 must needs blame thee for mer-
 cy: A fault that the best and
 most generous natures are most
 subiect to. It is pittie, that so
 good a thing should doe hurt;
 yet

yet wee finde, that the best, mis-
used is most dangerous : Who
should be the patterne of Kings,
but the King of God? Mercy is
the gentliest flower in his
Crowne, much more in theirs,
but with a difference. Gods mer-
cy is infinite, theirs limited; he
sayes, *I will haue mercy on whom I
will*: they must say, *I will haue
mercy on whom I should*: And yet
he, for all his infinite mercy,
hath vessels of wrath, so must
they; of whom his Iustice hath
sayd, Thine eye shall not spare
them: A good man is pitifull
to his beast, shall hee therefore
make much of toads & snakes?
Oh that *Ziba* should goe away
with any possession, saue of
shame

shame and sorrow ; that hee should be coupled with a *Mephibosheth* in a partnership of estates : Oh that *David* had changed the word a litle ;

A diuision was due here indeed ; but of *Ziba's* cares from his head, or his head from his shoulders, for going about so maliciously , to diuide *David* from the son of *Jonathan* ; An eye for an eye, was Gods rule ; If that had beene true, which *Ziba* suggested against *Mephibosheth*, he had been worthy to lose his head with his lands, being false, it had beene but reason, *Ziba* should haue changed heads with *Mephibosheth* ; Had not holly *David* himselfe beene so stung with

with venomous tongues, that he cryes out in the bitterneſſe of his ſoule; What reward ſhall be giuen to thee, ô thou falſe tongue? euen ſharp arrowes with hot burning coles. Hee that was ſo ſenſible of himſelfe in *Deegs* wrong, doth he feele ſo little of *Mephibosheth* in *Ziba's*? Are theſe the arrowes of *Dauids* quiuer? are theſe his hot burning coles (*Thou & Ziba diuide?*) He that had ſayd, Their tongue is a ſharp ſword, now that hee had the ſword of juſt reuenge in his hand, is this the blow hee giues, *Diuide the poſſeſſions*? I know not whether, exceſſe, or want of mercy, may proue moſt dangerous in the great; the one
may

discourage good intentions
with feare; the other may en-
courage wicked practices
through presumption; Those
that are in eminent place, must
learne the mid-way betwixt
both; so pardoning faults, that
they may not prouoke them;
so punishing them, that they
may not dishearten vertuous
and wel-meant actions; they
must learne to sing that abso-
lute ditty (whereof *David*
had here forgotten
one part) of Mer-
cy & Iudge-
ment.

Hanun

Hanun and Davids Ambassadours.

IT is not the meaning of religion, to make men vnciuill ; If the King of Ammon were heathenish, yet his kindnes may be acknowledged, may bee returned by the King of Israel. I say not, but that perhaps *David*, might maintaine too straye a league with that forbidden nation ; A little frendship is enough to an Idolater ; but euen the sauage Cannibals

Cannibals may receiue an answer of outward courtesie : If a very dog fawne vpon vs, wee stroke him on the head, and clap him on the side; much lesse is the common band of humanity vntied by Grace : Disparity in spirituall professions, is no warrant for ingratitude : Hec therefore, whose good nature proclaimed to shew mercy to any branch of *Sauls* house, for *Jonathans* sake, will now also shew kindnesse to *Hamun*, for the sake of *Nabash* his father.

It was the same *Nabash*, that offered the cruell condition to the men of *Labelh* Gilead, of thrusting out their right eyes for the admission into his covenant.

nant. He that was thus bloody in his designs against Israel, yet was kinde to *David*; perhaps for no cause so much, as *Sauls* opposition; And yet euen this fauour is held worthy both of memory, & retribution: where we haue the acts of courtesie, it is not necessary wee should enter into a strict examination of the grounds of it; whiles the benefit is ours, let the intention be their owne; What euer the hearts of men are, we must look at their hands, and repay, not what they meant, but what they did;

Nabash is dead, *David* sends Ambassadors to condole his losse, and to comfort his sonne

Hannun.

Hamun. No Ammonite, but is sadly affected with the death of a father, though it gaine him a Kingdome: Euen *Eſau* could ſay, the dayes of mourning for my father will come; No earthly aduantage can fill vp the gap of nature: Thoſe children are worſe then Ammonites, that can thinke either gaine, or liberty, worthy to counteruaile a parents loſſe.

Carnall men are wont to meaſure anothers foot, by their owne laſt; their owne falſhood makes them vniuſtly ſuſpicious of others. The Princes of Ammon, becauſe they are guilty to their owne hollowneſſe, and doubleneſſe of heart, are ready
ſo

so to iudge of *David* and his messengers (*Thinkest thou that David doth honour thy father, that hee hath sent comforters vnto thee. Hath not David rather sent his owne seruants to thee, to search the City, and to spye it out, to ouerthrow it ;*) It is hard for a wicked heart to think well of any other ; because it can thinke none better then it selfe, and knowes it selfe euill : The freer a man is from vice himselfe, the more charitable he vses to be vnto others.

Whatsoeuer *David* was particularly in his owne person, it was ground enough of preiudice, that he was an Israelite ; It was an hereditary and deep settled hatred, that the Ammonites

P had

had conceiued against their brethren of Israel: neither can they forget that shamefull and fearefull foyle, which they receiued from the rescuers of Iabesh-Gilead; and now still doe they stomach at the name of Israel; Malice once conceiued in worldly hearts, is not easily extinguished, but vpon all occasions, is ready to break forth into a flame of reuengefull actions.

Nothing can be more dangerous, then for young Princes, to meet with ill counsell in the entrance of their gouernment; for both then are they most prone to take it, and most difficultly recouered from it; If we be set out of our way in the beginning

ning of our journey, we wand-
der all the day ; How happy is
that state, where both the Coun-
sellors are faithfull, to giue only
good aduice; and the King wise
to discern good aduice from e-
uill : The young King of Am-
mon is easily drawne to belecue
his Peeres, and to mistrust the
messengers ; and hauing now
in his conceit turned them into
Spies, entertaines them with a
scornefull disgrace ; hee shaues
off, one halfe of their beards,
& cuts off one halfe of their gar-
ments ; exposing them to the
derision of all beholders. The
Israelites were forbidden either
a shauen beard, or a short gar-
ment ; in despight, perhaps, of
P 2 their

their Law, these Ambassadors are sent away with both: Certainly in a despite of their Master, and a scorne of their persons.

King *David* is not a little sensible of the abuse of his Messengers, and of himselfe in them; first therefore, he desires to hide their shame, then to reuenge it. Man hath but a double ornament of body, the one of nature, the other of Art; The naturall ornament is the haire, the artificiall is apparrell; *David's* Messengers are deformed in both; The one is easily supplied by a new suit, the other can onely bee supplied

plyed out of the ward-robe of Time ; *Tarry at Iericho till your beards be growne*. How easily had this deformity beene remooued, if as *Hanun* had shauen one side of their faces, so they had shauen the other ; what had this beene but to resemble their younger age, or that other sex, in neither of which, doe wee vse to place any imagination of vnbecoming ; neither did their want some of their neighbour Nations, whose faces age it selfe had not wont to couer with this shade of haire : But so respectiue is good *Dauid*, and his wise Senators, of their country-

P 3 formes ;

formes ; that they shall by ap-
pointment rather tarry abroad,
till time haue wrought their
conformity, then vary from the
receiued fashions of their owne
people. Alas, into what a licen-
tious variety of strange disgui-
ses are wee false? the glory of
attire is sought in nouelty, in
misshapennesse, in monstrouf-
nesse: There is much latitude,
much liberty in the vse of these
indifferent things ; but because
wee are free, wee may not run
wilde ; and neuer thinke wee
haue scope enough, vnlesse wee
out-run modesty.

It is lawfull for publique per-
sons, to feele their owne indig-
nities , and to endeauour their
reuenge.

revenge. Now *David* sends all the host of the mighty men to punish Ammon, for so foule an abuse; Those that receiued the Messengers of his loue, with scorne and insolency, shall now bee seuerely saluted with the Messengers, of his wrath. It is just both with God and men, that they, who know not how to take fauours aright, should smart with judgements. Kindnesse repulsed, breakes forth into indignation, how much more when it is repayd with an iniurious affront?

David cannot but feelee his owne cheekes shauen, and his owne cotes cut in his Ambassadors; They did but carry his

P 4 person

person to *Hanun* ; neither can hee therfore but appropriate to himselfe the kindnesse, or iniury offered vnto them ; He that did so take to heart the cutting off, but the lap of King *Sauls* garment, when it was layd aside from him, how must hee needes bee affected with this disdainefull haluing of his haire and robes, in the person of his Deputies. The name of Ambassadors hath beene euer sacred, and by the vniuersall Law of Nations, hath carried in it sufficient protection, from all publique wrongs, nether hath it euer beene violated, without a reuenge. Oh God, what shall wee say to those
noto-

notorious contempts which are dayly cast vpon thy spirituall messengers? Is it possible thou shouldst not feele them, thou shouldst not avenge them? Wee are made a gazing stocke to the world, to Angels and to men, wee are despised and trodden downe in the dust; Who hath beleued our report, and to whom is the arme of the Lord reuealed?

How obstinate are wicked men in their peruerse resolutions. These foolish Ammonites had rather hyre Syrians to maintaine a warre against Israel in so foule a quarrell, besides the hazard of their owne liues, then

then confesse the error of their icalous mis-construction.

It is one of the madde principles of wickednesse, that it is a weakenesse to relent, and rather to Dye then yeild; Euen ill causes once vndertaken, must bee vpheld although with bloud; whereas the gracious hart finding his owne mis-taking, doth not only remit of an vngrounded displeasure, but studies to bee reuenged of it selfe; and to giue satisfaction to the offended.

The mercenary Syrians are drawne to venture their liues for a fee; twenty thousand of them are hyred into the field against Israel; Fond Pagans that
know

know not the value of a man; their bloud cost them nothing, and they care not to sell it good cheape; How can wee thinke those men haue Soules, that esteeme a little white earth aboue themselves? that neuer inquire into the iustice of the quarell, but the rate of the pay, that can rise for drams of siluer, in the bowels of their owne flesh, and either kill or die for a dayes wages?

Ioab the wise Generall of Israel soone findes, where the strength of the battle lay, and so marshalls his troupes, that the choyce of his men shall incounter the vantgard of the Syrians. His brother *Abishai* leads the rest

rest against the children of Ammon ; with this couenant of mutuall assistance, (*If the Syrians be too strong for mee, then thou shalt helpe mee ; but if the children of Ammon be too strong for thee, then will I come and helpe thee ;*) It is an happy thing, when the captains of Gods people ioyne together as brethren, and lend their hand to the ayde of each other against the common aduersary. Concord in defence, or assault is the way to victory ; as contrarily, the deuision of the Leaders is the ouerthrow of the army.

Set aside some particular actions, *Isab* was a worthy Captaine, both for wisdome and valour. Who could either exhort
or

or resolute better then he, (*Be of good courage, and let vs play the men, for our people, and for the cities of our God; and the Lord doe that which seemeth him good?*) It is not either priuate glory or profit that whets his fortitude, but the respect to the cause of God, and his people; That Souldier can neuer answer it to God, that strikes not more as a Iusticer, then as an enemy; Neither doth hee content himselfe with his owne courage, but he animates others. The tongue of a Commander fights more then his hand; it is enough for priuate men to exercise what life and limmes they haue, a good Leader must out of his owne abundance,

dance, put life and spirits into all others; If a Lyon lead sheep into the field, there is hope of victory: Lastly, when he hath done his best, he resolves to depend vpon God for the issue: not trusting to his sword, or his bowe, but to the prouidence of the Almighty for successe; as a man religiously awfull, and awfully confident, whiles there should bee no want in their owne indeuours: he knew well that the race was not to the swift, nor the battle to the strong, therefore hee lookes vp aboue the hills whence cometh his saluation; All valour is cowardise to that, which is built vpon religion.

I

I marvel not to see *loab* victorious, whiles he is thus godly; The Syrians flee before him, like flocks of sheepe; the Amonites follow them; The two Sons of *Zeruiab* haue nothing to doe, but to pursue and execute; The throates of the Amonites are cut, for cutting the beards and cotes of the Israelitish messengers; Neither doth this reuenge end in the field; Rabba the royall city of Ammon is strongly beleaguered by *loab*; the City of waters (after well-neare a yeares siege) yeildeth; the rest can no longer hold out; now *loab*, as one that desired more to approue himselfe a loyall and carefull subiect,

iect, then a happy Generall, sends to his master *Dauid* that he should come personally, and encampe against the City and take it; *Least* (saith he) *I take it and it be called after my name.* Oh noble and imitable fidelity of a dutifull seruant, that prefers his Lord to himselfe, and is so farre from stealing honor from his masters deserts, that he willingly remits of his owne, to adde vnto his. The warre was not his; he was only imployed by his Soueraigne; The same person that was wronged in the Ambassadors, reuengeth by his soldiers; the praise of the act shall (like fountaine water) returne to the sea, whence it originally

ginally came: To seeke a mans
owne glory is not glory. Alas,
how many are there, who being
sent to sue for God, wooe for
themselves. Oh God, it is a fear-
full thing to robbe thee of that
which is dearest to thee, glory,
which as thou wilt not giue to
any creature, so much lesse wilt
thou indure that any creature
should filch it from thee, and
giue it to himselfe. Haue thou
the honor of all our actions,
who giuest a being to our acti-
ons and vs, and in both hast
most iustly regarded
thine owne
praise.

*Q**David*

David with Bathsheba and
URIAH.



Ith what vnwil-
lingnes, with what
feare, do I still look
vpon the miscariage
of the man after Gods owne
hart? O holy Prophet, who
can promise himselfe alwayes
to stand, when he sees thee falne
and maimed in the fall? Who
can assure himselfe of an immu-
nity from the foulest sins, when
hee sees the offending so hay-
nously,

nously, so bloudily? Let profane eyes behold thee contentedly, as a patterne, as an excuse of sinning; I shall neuer looke at thee but through teares, as a wofull spectacle of humane infirmity:

Whiles *Iobab* and all Israel were busie in the warre against *Ammon*, in the siege of *Rabbah*, Satan findes time to lay siege to the secure hart of *David*; Who euer found *David* thus tempted, thus foyled in the dayes of his busie warres? Now only doe I see the King of Israel, rising from his bed in the ouening; The time was, when he rose vp in the morning to his early deuotions; when hee brake his

Q₂ nightly

nightly. rest with publique cares, with the businesse of estate; all that while he was innocent, he was holy; but now that he wallowes in the bed of idlenesse, he is fit to inuite a tentation. The industrious man hath no leasure to sinne. The idle hath neither leasure nor power to auoyd sinne; Exercise is not were wholsome for the body, then for the Soule, the remission whereof breeds matter of disease in both: The water that hath beene heated, soonest freezeth; the most active Spirit soonest tyeth with slackning; The earth stands still, and is all dregs; the heavens euer moue, and are pure. We haue no reason

son to complaine of the assiduity of work; the toyle of action is answered by the benefit; If wee did lesse wee should suffer more; Satan like an idle companion, if he finde vs busie, flies backe and sees it no time to entertaine vaine purposes with vs; Wee cannot please him better then by casting away our work, to hold chat with him; wee cannot yeild so farre and bee guiltlesse.

Euen *Dauids* eyes haue no sooner the sleepe rubbed out of them, then they roue to wanton prospects; He walkes vpon his rooffe, and sees *Bathsheba* washing her selfe; inquires after her, sends for her, solicits her to

Q 3

vncleane.

uncleanenesse. The same Spirit that shut vp his eyes in an vnseasonable sleepe, opens them vpon an intifing object; whiles sinne hath such a Solicitor, it cannot want either meanes or opportunitie. I cannot thinke *Bathsheba* could bee so immodest, as to wash her selfe openly, especially from her naturall vncleanenesse; Lust is quick-sighted; *David* hath espyed her, where she could espye no beholder: His eyes recoyle vpon his hart, and haue smitten him with a sinfull desire.

There can bee no safety to that Soule, where the senses are let loose. He can neuer keep his couenant with God, that makes
not

not a couenant with his eyes :
It is an Idle presumption to
thinke the outward man may
be free, whiles the inward is
safe : He is more then a man,
whose hart is not led by his eies,
he is no regenerate man whose,
eyes are not restrayned by his
hart.

Oh *Bathsheba*, how wert thou
washed from thine vncleane-
nesse, when thou yeildedst to
goe into an adulterous bed?
Neuer wert thou so foule : as
now when thou wert new wa-
shed ; The worst of nature, is
cleanlinesse, to the best of sinne:
thou hadst beene cleane if thou
hadst not washed ; yet for thee,
I know how to plead infirmity

Q 4

of

of lexe; and the importunity
of a King; But what shall I say
for thee, O thou royall Prophet,
and prophetical King of Israel;
where shall I finde ought to ex-
tenuate that crime, for which
God himselfe hath noted thee?
Did not thine holy profession
teach thee to abhorre such a sin
more then death? Was not thy
iustice wont to punish this sin
with no lesse then death? Did
not thy very calling call thee to
a protection and preservation
of iustice, of chastity in thy
subiects? Didst thou want store
of wiues of thine owne? wert
thou restrayned from taking
more? was there no beauty in
Israel, but in a subiects marriage-
bed?

bed? Wert thou ouercome by the vehement sollicitations of an adulteresse? wert thou not the tempter, the prosecutor of this vncleanenesse? I should accuse thee deeply, if thou hadst not accused thy selfe; Nothing wanted to greaten thy sinne, or our wonder, and feare. O God, whither doe wee goe if thou stay vs not? Who euer amongst the millions of thy seruants could finde himselfe furnished with stronger preseruatiues against sinne? Against whom could such a sinne finde lesse pretence of preuailing? Oh keep thou vs, that presumtuious sins preuaile not ouer vs; So only shall wee be free from great offences.

The

The suites of Kings are imperatiue; Ambition did now proue a bawd to lust. *Bathsheba* yeildeth to offend God, to dishonour her husband, to clogge and wound her owne Soule, to abuse her body : Dishonesty growes bold, when it is countenanced with greatnesse. Eminent persons had need be carefull of their demaunds; they sinne by authority, that are solicited by the mighty.

Had *Bathsheba* beene mindefull of her matrimonial fidelity, perhaps *David* had beene soone checked in his inordinate desire; her facility furthers the sinne. The first motioner of euill is most faulty, but as in quarrels,

quarrels, so in offences, the second blow (which is the consent) makes the fray. Good *Ioseph* was moued to folly, by his great and beautifull mistres, this fire fell vpon wet tinder, and therefore soone went out. Sinne is not acted alone; if but one party bee wise, both escape. It is no excuse to say, I was tempted, though by the great, though by the holy and learned; Almost all sinners are misled by that transformed Angel of light; The action is that wee must regard, not the person; Let the mouer be neuer so glorious, if he stirre vs to euill, hee must be intainted with defiance.

The God that knowes how

to

to raise good out of euill, blesses
an adulterous copulation with
that increase, which hee denyes
to the chaste imbracements of
honest wedlock: *Bathsheba* hath
conceiued by *Dauid*; and now
at once conceiues a sorrow and
care how to smother the shame
of her conception; He that did
the fact, must hide it. Oh *Dauid*,
where is thy repentance? Where
is thy tenderesse and compun-
ction of hart? Where are those
holy meditations, which had
wont to take vp thy Soule?
Alas, in steed of clearing thy
sinne, thou labourest to cloke
it; and spendest those thoughts
in the concealing of thy wic-
kednesse, which thou shouldst
rather

rather haue bestowed in pre-
uenting it: The best of Gods
children may not onely bee
drenched in the waues of sin,
but lye in them for the time, and
perhaps sinke twice to the bot-
tome; What hypocrite could
haue done worse, then study
how to couer the face of his sin
from the eyes of men, whiles
heregarded not the sting of sin
in his soule. As there are some
acts, wherein the Hypocrite is a
Saint, so there are some, wherein
the greatest Saint vpon earth
may be an Hypocrite; *Saul* did
thus goe about to colour his
sin, and is cursed; The vessels
of mercy and wrath, are not e-
uer distinguishable by their acti-
ons.

ons. Hee makes the difference, that will haue mercy on whom he will, and whom he will, hee hardeneth.

It is rare and hard to commit a single sinne; *David* hath abused the wife of *Vriah*, now hee would abuse his person, in causing him to father a false seede: That worthy *Hittite* is sent for from the wars; and now after some cunning, and far-fetcht questions; is dismissed to his house, not without a present of fauour; *David* could not but imagine, that the beauty of his *Bathsheba*, must needs be attractive enough to an husband, whom long absence in wars, had withheld all that while from

from so pleasing a bed ; neither could he thinke, that since that face, and those breasts had power to allure himselfe to an vnlawfull lust, it could bee possible, that *Vriah* should not bee inuited by them, to an allowed and warrantable fruition.

That *David's* heart might now the rather strike him, in comparing the chaste resolutions of his seruant, with his owne light incontinence; good *Vriah* sleeps at the doore of the Kings palace, making choyce of a stony pillow, vnder the canopy of Heauen, rather then the delicate bed of her, whom hee thought as honest, as he knew faire. *The Arke* (saith he) *and Israel, and Iudah,*
dwell

dwell in tents, and my Lord Iobab, and the servants of my Lord, abide in the open fields; shall I then goe into mine house, to eat, and drinke, and lye with my wife; by thy life, and by the life of thy soule, I will not doe this thing. Who can but bee astonished at this change, to see a Souldier austere, and a Prophet wanton? And how doth that Souldiers austerity, shame the Prophets wantonnesse? Oh zealous and mortified soule, worthy of a more faithfull wife, of a more iust master, how didst thou ouer-look all base sensuality, and hatedst to be happy alone? War and lust had wont to be reputed friends; thy brest is not more full of courage then chastity.

stity, and is so far from wandering after forbidden pleasures, that it refuseth lawfull.

There is a time to laugh, and a time to mourne ; a time to embrace, and a time to be far from embracing ; euen the best actions are not alwayes seasonable, much lesse the indifferent : He that euer takes liberty to doe what he may, shall offend no lesse, then he that sometimes takes liberty to doe what he may not.

If any thing, the Arke of God is fittest to lead our times; according as that is either distressed, or prospereth, should we frame our mirth, or mourning. To dwell in sieled houses, whiles the Temple lyes

R waste,

waste, is the ground of Gods iust quarrell. How shall wee sing a song of the Lord in a strange land; If I forget thee, ô Ierusalem, let my right hand forget her cunning; If I do not remember thee, let my tongue cleave to the rooſe of my mouth; yea, if I prefer not Hierusalem to my cheefe ioy.

As euery man is a limme of the community, ſo muſt hee be affected with the eſtate of the vniuerſal body, whether healthfull, or languishing; It did not more aggrauate *Dauids* ſin, that whiles the Arke and Iſrael was in hazard and diſtreſſe, he could finde time to looſe the reynes to wanton deſires, and actions, then

then it magnifies the religious zeale of *Vriab*, that he abandons comfort, till he see the Arke and Israel victorious.

Common dangers, or calamities must (like the rapt motion) carry our hearts contrary to to the wayes of our priuate occasions.

Hee that cannot bee mooued with words, shall be tryed with wine; *Vriab* had equally protested against feasting at home, and society with his wife; To the one, the authority of a King forces him abroad, in hope that the excesse thereof shall force him to the other: It is like, that holy Captaine intended onely to yeeld so much obedience, as

R 2 might

might consist with his course of
austerity. But wine is a mocker,
when it goes plausibly in, no
man can imagine how it will
rage and tyrannize; he that re-
ceives that Traytor within his
gates, shall too late complaine
of a surprizall. Like vnto that
ill spirit, it insinuates sweetly,
but in the end, it bites like a Ser-
pent, & hurts like a Cockatrice.
Euen good *Vrias* is made drunk;
the holiest soule may bee ouer-
taken; It is hard gaine-saying,
where a King begins an health
to a subiect; Where, oh where,
will this wickednesse end? *Da-
uid* will now procure the sin of
another, to hide his owne; *Vri-
abs* drunkennesse is more *Dauids*
offence,

offence, then his. It is weakly yielded to of the one, which was wilfully intended of the other. The one was as the sinner, the other as the tempter.

Had not *David* knowne, that wine was an inducement to lust, he had spared those superfluous cups. Experience had taught him, that the eye debauched with wine, will looke vpon strange women: The Drunkard may bee any thing saue good. Yet in this the ayme failed; Grace is stronger then wine; Whiles that with-holds, in vaine shall the fury of the grape attempt to carry *Vriah* to his own bed. Sober *David* is now worse then drunken *Vriah*. Had not

R 3

the

the King of Israel beene more intoxicate with sin, then *Vriah* with drinke, he had not in a sober intemperance climbed vp into that bed, which the drunken temperance of *Vriah* refused.

If *Dauid* had beene but himself, how had he loued, how had he honoured this honest and religious zeale, in his so faithfull seruant; whom now he cruelly seekes to reward with death? That fact which wine cannot hide, the sword shall; *Vriah* shall beare his owne *Mittimus* vnto *Ioab*; Put yee *Vriah* in the fore-front of the strength of the battle, and recule backe from him, that he may bee smitten, and die.) What is become of thee,

thee, ô thou good Spirit, that
hadst wont to guide thy chosen
servant in his former wayes? Is
not this the man, whom wee
lately saw so heart-smitten, for
but cutting off the lap of the
garment of a wicked Master,
that is now thus lavish of the
bloud, of a gracious and well-
deserving Servant? Could it be
likely, that so worthy a Cap-
taine could fall alone? Could
David haue expiated this sinne
with his owne bloud, it had
boene but well spent, but to co-
uer his sinne with the innocent
bloud of others, was a crime a-
boue astonishment. Oh the
deepe deceitfulnesse of sinne; If
the Deuill should haue come

to *David*, in the most louely forme of *Bathsheba* her selfe, and at the first should haue directly, and in termes, solicited him to murder his best seruant; I doubt not, but hee would haue spat scorne in that face, on which he should otherwise haue doted; now, by many cunning windings, Satan rises vp to that temptation, & preuailes; that shall be done for a colour of guiltinesse, whereof the soule would haue hated to be immediately guilty; Euen those, that find a iust horror, in leaping downe from some hie tower, yet may be perswaded to descend by stayres to the bottome. Hee knowes not where hee shall stay, that hath willingly

willingly slipt into a knowne wickednesse.

How many doth an eminent offender draw with him into euill? It could not be, but that diuers of the attendants both of *David* and *Bathsheba* must be conscious to that adultery; Great mens sinnes are seldome secret; And now *Ioab* must bee fetcht in, as accessary to the murder: How must this example needes harden *Ioab* against the conscience of *Abuers* blood? Whiles he cannot but thinke, *David* cannot auenge that in me, which he acteth himselfe.

Honor is pretended to poore *Kriah*, death is meant. This man was one of the worthies of *Da-
uid*;

uid; their courage sought glory
 in the difficultest exploits: That
 reputation had neuer bene pur-
 chased without attempts of e-
 quall danger; Had not the lea-
 der and followers of *Vriab*:
 bene more trecherous, then his
 enemies were strong, hee had
 comne off with victory; Now,
 he was not the first or last that
 perished by his friends. *David*
 hath forgotten, that: himselfe
 was in like sort betrayed in his
 masters intention, vpon the
 dowry of the Philistim fore-
 skins. I feare to aske, Who euer
 noted so foule a plot in *David*'s
 reiecte predecessour? *Vriab*
 must be the messenger of his
 owne death, *Iosab* must be a tray-
 tor

tor to his friend, the host of God must shamefully turne their backs vpon the Ammonites, all that Israelitish blood must be shed, that murder must be seconded with dissimulation, and all this to hide one adultery. O God thou hadst neuer suffered so deare a fauorite of thine to fall so fearefully, if thou hadst not meant to make him an vniuersall example to mankinde; of not presuming, of not despayring; How can wee presume of not sinning, or despaire for sinning, when we finde so great a Saint thus fallen, thus risen.

Na

Nathan and David.



Et *Bathsheba* mourned for the death of that husband, who she had bene drawn to dishonor: How could shee bestowe teares enow vpon that funerall, whereof her sinne was the cause? If shee had but a suspicion of the plot of his death, the fountaines of her eyes could not yeild water enough to wash off her husbands blood; Her sin was more worthy of sorrow, then

then her losse. If this griefe had
beene right placed, the hope of
hiding her shame, and the am-
bition to be a Queene had not
so soone mittigated it; neither
had she vpon any termes beene
drawne into the bed of her hus-
bands murtherer. Euery gleame
of earthly comfort can drye vp
the teares of worldly sorrow.
Bathsheba hath soone lost her
griefe at the Court; The re-
membrance of an husband is
buried in the iollity and state
of a Princeesse. *David* securely in-
ioyes his ill-purchased loue, and
is content to exchange the con-
science of his sinne, for the sense
of his pleasure. But the iust and
holy God will not put it vp so;
hec

he that hates sinne so much the more, as the offender is more deare to him, will let *David* feeble the bruise of his fall. If Gods best children haue beene sometimes suffered to sleep in a sin, at last he hath awakened them in a fright.

David was a Prophet of God, yet he hath not only stept into these foule sinnes, but sojournes with them; If any profession or state of life could haue privileged from sinne; the Angels had not sinned in heauen, nor man in Paradise: *Nathan* the Prophet is sent to the Prophet *David*, for reproofe, for conviction; Had it beene any other mans case, none could haue bene

bene more quick-sighted then the Princely Prophet, in his owne he is so blinde, that God is fayne to lend him others eyes. Euen the Phisition himfelfe when he is sicke, sends for the counsell of those whom his health did mutually ayde with aduise. Let no man think himfelfe too good to learne; Teachers themselues may be taught that in their owne particular, which in a generality they haue often taught others; It is not only ignorance that is to be removed, but mis-affection.

Who can prescribe a iust period to the best mans repentance? About ten moneths are passed since *Dauids* sinne; in all which

which time I finde no newes of any serious compunction; It could not be but some glaunces of remorse must needes haue passed thorough his Soule long ere this; but a due and solemne contrition was not heard of till *Nathans* message; and perhaps had bene further adiourned, if that Monitor had beene longer deferred; Alas, what long and dead sleepes may the holiest Soule take in fearefull finnes; Were it not for thy mercy, O God, the best of vs should end our spirituall lethargie in a sleep of death:

It might haue pleased God as easily to haue sent *Nathan* to check *David* in his first purpose
of

of sinning; So had his eyes
beene restrayned, *Bathsheba* ho-
nest, *Vriah* aliue with honor;
now the wisdome of the Al-
mighty knew how to winne
more glory by the permission
of so foule an euill, then by the
preuention; yea, he knew how
by the permission of one sinne,
to preuent millions; how many
thousand had sinned in a vaine
presumption on their owne
strength, if *David* had not thus
offended; how many thousand
had despayred in the conscience
of their owne weakenesses, if
these horrible finnes had not
receiued forgiuenesse. It is hap-
pie for all times, that wee haue
so holy a sinner, so sinfull a pe-
nitent

S

nitent

nitent; It matters not how bitter the pill is, but how well wrapped; so cunningly hath *Nathan* conueyed this dose, that it begins to worke ere it bee tasted; there is no one thing wherein is more vse of wisdom, then the due contriuing of a reprehension, which in a discreet deliuey helps the disease, in an vnwise, destroyes nature.

Had not *Nathan* bene vsed to the possession of *Dauids* care; this complaint had beene suspected. It well beseemes a King to take information by a Prophet. Whiles wise *Nathan* was querulously discoursing, of the cruell rich man that had forceably taken away the only
Lambe

Lambe of his pœore neighbour,
how willingly doth *David* listen
to the story, and how sharply
(euen aboue law) doth he cen-
sure the fact? *As the Lord liueth*
the man that hath done this thing
shall surely dye.) Full little did he
thinke that he had pronounced
sentence against himselfe; It
had not bene so heauy, if he had
knowne on whom it should
haue light; We haue open eares
& quick tongues to the vices of
others; How seuerer Iusticers we
can be to our very owne crimes
in others persons? how flatter-
ring parasites to anothers crime
in our selues? The life of do-
ctrine is in application; *Nathan*
might haue bene long enough

in his narration, in his inu-
ctiue, ere *David* would haue
bene touched with his owne
guiltinesse; but now that the
Prophet brings the word home
to his bosome, he cannot but be
affected. Wee may take plea-
sure, to heare men speake in the
clouds, we neuer take profit till
we finde a propriety in the ex-
hortation, or reproofe; There
was not more cunning in the
parable, then courage in the
application (*Thou art the man*) If
David be a King, hee may not
look, not to heare of his faults;
Gods messages may be no other
then vnpartial. It is a trecherous
flattery in diuine errands to re-
gard greatnesse: If Prophets
must

must be mannerly in the forme,
yet in the matter of reproofe,
resolute : The words are not
their owne ; They are but the
Heralds of the King of heauen,
Thus saith the Lord God of Israel.

How thunder-stricken do we
thinke *David* did now stand?
how did the change of his co-
lour bewray the confusion in
his Soule; whiles his conscience
said the same within, which the
Prophet sounded in his care?
And now least ought should be
wanting to his humiliation, all
Gods former fauours shall bee
layd before his eyes, by way of
exprobration : He is worthy to
be vpbraided with mercies, that
hath abused mercyes vnto wan-
S 3 tonnesse;

tonnesse; whiles we doe well, God giues and sayes nothing, when we doe ill, hee layes his benefits in our dish, and casts them in our teeth, that our shame may bee so much the more; by how much our obligations haue bene greater. The blessings of God in our vnworthy caryage proue but the aggrauations of sinne, and additions to iudgement.

I see all Gods children falling into sinne, some of them lying in sinne; none of them maintayning their sinne; *David* cannot haue the hart, or the face to stand out against the message of God, but now as a man confounded, and condemned in him-

himselfe, hee cryes out in the
bitternesse of a wounded Soule,
(*I haue sinned against the Lord*)
It was a short word, but passion-
ate; and such as came from
the bottome of a contrite hart;
The greatest griefes are not
most verball: *Saul* confessed his
sinne more largely, lesse effect-
ually; God cares not for phrases,
but for affections. The first
peece of our amends to God for
sinning, is the acknowledge-
ment of sinne; He can do little
that in a iust offence cannot ac-
cuse himselfe: If we cannot be
so good as we would, it is rea-
son we should do God so much
right, as to say, how euill we are.
And why was not this don soo-
ner?

ner? It is strange to see how easily sin gets into the hart, how hardly it gets out of the mouth; Is it because sinne, like vnto Satan, where it hath got possession is desirous to hold it; and knowes that it is fully eicted by a free confession? or, because in a guiltinesse of deformity, it hides it selfe in the brest where it is once intertaind, and hates the light? or because the tongue is so fee'd with selfe-loue, that it is loath to bee drawne vnto any verdict against the hart, or hands? or, is it out of an idle misprision of shame, which whiles it should bee placed in offending, is misplaced in disclosing of our offence?

How-

Howeuer, sure I am, that God hath need euen of racks to draw out confessions, and scarce in death it selfe, are we wrought to a discouery of our errors.

There is no one thing, wherein our folly shewes it selfe more, then in these hurtfull concealements: Contrary to the proceedings of humane Iustice, it is with God, *Confesse and liue*; no sooner can *Dauid* say, *I haue sinned*, then *Natban* inters, *The Lord also hath put away thy sin*. He that hides his sins shall not prosper, but hee that confesseth and forsaketh them, shall finde mercy. Who would not accuse himselfe, to be acquitted of God? O God, who would not tell his wicked-

wickednes to thee, that knowſt it better then his owne heart, that his heart may bee eaſed of that wickedneſſe, which being not told, killeth? Since we haue ſinned, why ſhould we be niggardly of that action, wherein wee may at once giue glory to thee, and releefe to our ſoules?

David had ſworne in a zeale of Juſtice, that the rich Oppreſſour, for but taking his poore neighbours lambe, ſhould dye the death; God, by *Nathan*, is more fauourable to *David*, then to take him at his word; *Thou ſhalt not dye*: O the maruellous power of repentance; Beſides adultery, *David* had ſhed the bloud of innocent *Vriah*; The ſtrict

strict law was eye for tye, tooth for tooth; He that smiteth with the sword, shall perish with the sword; Yet, as if a penitent confession had dispensed with the rigor of Iustice, now God saies, *Thou shalt not dye.* *David* was the voyce of the Law, awarding death vnto sin; *Nathan* was the voyce of the Gospell, awarding life vnto the repentance for sin. Whatsoever the fore bee, neuer any soule applyed this remedy, and dyed; neuer any soule escaped death, that applyed it not.

David himselfe shall not dye for this fact; but his mis-begotten childe shall dye for him; He that sayd, *The Lord hath put away thy sin*, yet sayd also, *The sword shall*
not

not depart from thine house.

The same mouth, with one breath, pronounces the sentence both of absolution, and death, Absolution to the person, death to the issue. Pardon may well stand with temporall afflictions. Where God hath forgien, though he doe not punish, yet he may chastize, and that vnto bloud; neither doth he alwaies forbear correction, where hee remits reuenge. So long as he smites vs not as an angry Iudge, wee may indure to smart from him, as a louing father.

Yet euen this rod did *David* deprecate with teares: how faine would he shake off so easie a lode? The childe is stricken; the

the father fasts and prayes, and weepes, and lyes all night vpon the earth, and abhors the noyse of comfort; That childe, which was the fruit and monument of his odious adultery, whom hee could neuer haue looked vpon, without a recognition of his sin; in whose face he could not but haue still read the records of his own shame, is thus mourned for, thus sued for; It is easie to obserue that good man ouerpassionately affected to his children. Who would not haue thought, that *David* might haue held himselfe well appayed, that his soule escaped an eternall death, his body a violent: though God should punish his
fin,

fin, in that childe, in whom hee
sinned : Yet euen against this
crosse, he bends his prayers, as if
nothing had been forgiuen him :
There is no childe that would
be scourged, if he might escape
for crying ; No affliction is for
the time other then greuous ;
neither is therefore yeelded vnto,
without some kinde of relucta-
tion. Far yet was it from the
heart of *David*, to make any op-
position to the will of God ; he
sued, he strugled not ; There is
no impatience in entreaties ; He
wel knew, that the threats of tē-
poral euils, ran commonly with
a secret condition ; and therefore
might perhaps bee auoyded by
humble importunity : If any
meanes

meanes vnder Heauen can auert
judgements, it is our prayers.

God Could not chuse, but
like well the boldnesse of *Da-
uids* faith, who after the appre-
hension of so heauy a displea-
sure, is so far from doubting of
the forgiuenesse of his sin, that
hee dares become a Sutor vnto
God for his sicke childe. Sinne
doth not make vs more strange,
then faith, confident.

But, it is not in the power of the
strongest faith, to preserue vs
from all afflictions; After all
Dauids prayers and teares, the
childe must dye. The carefull
seruants dare but whisper this
sad newes: They, who had
found their Master so auerse
from

from the motion of comfort, in the sicknesse of the childe, feared him vncapable of comfort in his death.

Suspition is quick-witted; Euery occasion makes vs misdoubt that euent, which wee feare; This secrecy proclaymes, that which they were so loth to vtter; *David* perceiues his childe dead, and now he rises vp from the earth whereon heelay, and washes himselfe, and changeth his apparrell, and goes first into Gods house to worship, and then into his owne to eat; now he refuses no comfort, who before would take none; The issue of things doth more fully shew the will of God, then the prediction;

ction; God neuer did any thing,
but what hee would; hee hath
sometimes foretold that for tri-
all, which his secret will inten-
ded not; hee would foretell it,
hee would not effect it, because
hee would therefore foretell it,
that he might not effect it; His
predictions of outward euils are
not alwayes absolute, his acti-
ons are; *David* well sees by the
euent, what the decree of God
was, concerning his childe;
which now he could not striue
against, without a vaine impa-
tience; Till wee know the de-
terminations of the Almighty,
it is free for vs to striue in our
prayers; to striue with him,
not against him; when once

T

wee

we know them, it is our duty to sit downe in a silent contem-
tation ;

*(Whiles the childe was yet alieue, I
fasted and wept, for I sayd, Who can
tell whether the Lord will bee gracious
to mee, that the childe may liue, but
now hee is dead, Wherefore should I
fast ? Can I bring him backe a-
gaine ?)*

The greefe that goes before
an euill for remedy, can hardly
bee too much, but that which
followes an euill, past remedy,
cannot bee too little: Euen in
the saddest accident, death, we
may yeeld something to nature,
nothing to impatience : Im-
moderation of sorrow, for los-
ses past hope of recouery, is
more

more fullen, then vse-full ; our
stomach may be bewray-
ed by it, not our
wisdom.

(* *)
(* *)

T 2 Amnon

Amnon and Tamar.

IT is not possible, that any word of God should fall to the ground: *David* is not more sure of forgiuenesse, then smart: Three maine sins passed him in this businesse of *Vriab*; Adultery, murder, dissimulation: for all which, he receiues present payment, for adultery, in the deflouring of his daughter *Tamar*; for murder, in the killing of his son *Amnon*; for dissimulation in the

the contriuing of both. Yet all this was but the beginning of euils. Where the father of the family, brings sinne home to the house, it is not easily swept out: Vnlawfull lust propagates it selfe by example; How iustly is *Dauid* scourged by the sin of his sons, whom his act taught to offend?

Maacah was the daughter of an Heathenish King; By her, had *Dauid* that beautifull, but vnhappy issue; *Absalom*, and his no lesse faire sister, *Thamar*: Perhaps, thus late doth *Dauid* feeble the punishment of that vnfit choyce: I should haue maruelled, if so holy a man had not found crosses in so vn-

T 3 equall

equall a match, either in his person, or at least in his seed.

Beauty, if it be not well disciplin'd, proues not a friend, but a traytour; three of *Dauids* children are vndone by it at once; What els was guilty of *Ammons* incestuous loue, *Thamars* rauishment, *Abshaloms* pride? It is a blessing to bee faire, yet such a blessing, as if the soule answer not to the face, may lead to a curse; How commonly haue we seene the foulest soule dwell fairest? It was no fault of *Thamars*, that she was beautifull; the candle offends not in burning, the foolish flye offends in scorching it selfe in the flame; yet it is no small misery to become a temptation.

tation vnto another; and to be made but the occasion of others ruine. *Amnon* is loue-sicke of his sister *Tamar*, and languishes of that vnnaturall heat. Whither will not wanton lust, carry the inordinate mindes of pampered and vngouerned youth; None but his halfe-sister, will please the eyes of the young Prince of Israel: Ordinary pleasures will not content those, whom the conceit of greatnesse, youth, and ease, haue let loose to their appetite.

Perhaps, yet this vnkindely flame might, in time, haue gone out alone, had not there beene a *Ionadab*, to blow these coles with ill counsell. It were strange, if

T 4

great

great Princes should want some parasiticall followers, that are ready to feede their ill humours. *Why art thou, the Kings son so leane from day to day?* As if it were vn-worthy the heyre of a King, to suffer either law, or conscience, to stand in the way of his desires : Whereas wise Princes know well, that their places giue them no priuiledge of sinning : but call them in rather to so much more strictnesse, as their example may be more preiudiciall.

Jonadab was the cozen german of *Amnon*, Ill aduise is so much more dangerous, as the interest of the giuer is more; Had he been a true friend, he had bent

bent all the forces of his dissuasion, against the wicked motions of that sinfull lust; and had shewed the Prince of Israel how much those lewd desires prouoked God, and blemished himselfe; and had lent his hand to strangle them in their first conception. There cannot bee a more worthy improuement of frendship, then in a feruent opposition to the sinnes of them; whom wee professe to loue: No enemy can be so mortall to great Princes, as those officious clients, whose flattery soother them vp. in wickednesse; These are traytors to the Soule, and by a pleasing violence kill the best part eternally.

How

How redy at hand is an euill suggestion? Good counsell is like vnto well water, that must be drawne vp with a Pumpe, or bucket; Ill counsell is like to Conduit-water, which if the cocke be but turned, runs out alone; *Ionadab* hath soone projected how *Amnon* shall accomplish his lawlesse purpose. The way must bee to fayne himselfe sicke in body, whose minde was sicke of lust; and vnder this pretence to procure the presence of her, who had wounded, and only might cure him.

The daily-increasing languor, and leanenesse, and palenesse of loue-sicke *Amnon* might well giue colour to a kercheife, and

and a paller. Now it is soone told *David* that his eldest Sonne is cast vpon his sickebed; there needs no suit for his visitation; The carefull father hastens to his bed-side, not without doubts and feares: He that was lately so afflicted with the sickness of a childe that scarce liued to see the light, how sensible must we needs thinke he would be, of the indisposition of his first borne Sonne, in the prime of his age and hopes; It is not giuen to any Prophet to foresee all things; Happy had it beene for *David*, if *Amnon* had beene truly sicke, and sick vnto death; yet who could haue perswaded this passionate father to haue
beene

beene content with this succession of losses, this early losse of his successor: How glad is hee to heare, that his daughter *Tamar*s skill might be likely to fit the dyet of so deare a patient. Conceit is wont to rule much both in sicknesse, and the cure. *Tamar* is sent by her father to the house of *Annon*; Her hand only must dresse that dish, which may please the nice Palate of her sicke brother. Euen the children of Kings, in those homelyer times, did not scorne to put their fingers, to some workes of huswifrie: (*She tooke floure and did knead it, and did make cakes in his sight, and did bake the cakes, and tooke a painne, and poured them*

them out before him.) Had she not beene sometimes vsed to such domestique employments, shee had bene now to seeke; neither had this bene required of her, but vpon the knowledge of her skill: She doth not plead, the impayring of her beauty by the scorching of the fire; nor thinkes her hand too dainty for such meane seruices; but fittles to the worke, as one that had rather regard the necessities of her brother, then her owne state: Only pride and idlenesse, haue banisht honest and thrifty diligence, out of the houses of the great.

This was not yet the dish that *Amnon* longed for. It was the Cooke,

Cooke, and not the cares which
that wanton eye affected. Vn-
lawfull acts seeke for secrecy;
The company is dismissed; *Ta-
mar* only stayes; Good meaning
suspects nothing; Whiles shee
presents the meat she had prepa-
red, to her sicke brother, her
selfe is made a pray to his outra-
gious lust. The modest virgin
intreats, and perswades in vain;
she layes before him the sinne,
the shame, the danger of the
fact; and since none of these
can preuaile, saue would win
time by the suggesting of vn-
possible hopes; Nothing but
violence can stay a resolu'd fir-
mer; What he cannot by intrea-
ty, he will haue by force. If the
Diuell

Diuell were not more strong in men, then nature, they would neuer seeke pleasure in violence. *Amnon* hath no sooner fulfilled his beastly desires, then he hates *Tamar* more then he loued her. Inordinate lust neuer ends but in discontentment; Losse of spirits, and remorse of soule make the remembrance of that act tedious, whose expectation promised delight. If we could see the back of sinfull pleasures, ere wee behold their face, our harts could not but bee forstalled with a iust detestation. Brutish *Amnon*, it was thy selfe whom thou shouldst haue hated for this villany; not thine innocent sister; Both of you lay

lay together, only one committed incest: What was she but a patient, in that impotent fury of lust? How vniustly doe carnall men mis-place their affections? No man can say whether that loue, or this hatred were more vnreasonable: Fraud drew *Thamar* into the house of *Amnon*, force intertaind her within; and droue her out. Faine would she haue hid her shame where it was wrought, and may not bee allowed it; That rooffe vnder which, shee came with honor, and in obedience and loue, may not be lent her for the time as a shelter of her ignominy. Neuer any sauage could be more barbarous: *Shechem* had rauished
Dinah,

Dinah, his offence did not make her odious ; his affection so continued, that he is willing rather to draw blood of himselfe and his people, then forgoe her whom he had abused ; *Amnon* in one houre is in the excessse of loue and hate ; and is sicke of her, for whom he was sicke ; She that lately kept the keyes of his hart, is now lockt out of his doores. Vnruly passions runne euer into extremities, and are then best apayd, when they are furthest off from reason and moderation.

What could *Amnon* thinke, would be the euent of so foule a fact, which as he had not the grace to preuent, so he hath not
V the

the care to conceale? If he lookt not so hie as heauen, what could he imagine would follow here-vpon, but the displeasure of a father, the danger of law, the indignation of a brother, the shame and out-cryes of the world; All which hee might haue hoped to auoyd by secrecie, and plausible courses of satisfaction. It is the iust iudgement of God vpon presumptuous offenders, that they lose their wit, together with their honesty; and are either so blinded, that they cannot fore-see the issue of their actions, or so besotted that they doe not regard it.

Poore *Thamar* can but bewaile
that

that which she could not keepe,
her virginty, not lost, but torne
from her by a cruell violence:
She rends her princely robe, and
layes ashes on her head, and la-
ments the shame of anothers
sinne; and liues more desolate
then a widdow, in the house of
her brother *Abſalom*.

In the meane time, what a
corosiuve must this newes needs
be to the heart of good *David*,
whose fatherly command had
out of loue, cast his daughter
into the iawes of this *Lyon*?
What an insolent affront must
hee needs construe this, to bee
offred by a Sonne to a father;
that the father should be made
the Pandar of his owne daugh-
ter

Ever to his sonne? He that lay v-
 about on the ground weeping for,
 know vexed doe wee thinke he
 theyre, with the villany of his
 this daughter, both of them
 worse then many deaths? What
 reuenge can he thinke of, for so
 Maynous a crime lesse then
 death; and what lesse then death
 is it to him, to thinke of a re-
 uenge? Rape was by the law
 of God, capitall, how much
 more, when it is seconded with
 incest? Anger was not punish-
 ment enough for so hye an of-
 fence; Yet this is all that I heare
 of, from so indulgent a father,
 sauing that he makes vp therest
 with

with sorrow ; punishing his sons outrage in himselfe ; The better-naturd, and more gracious a man is, the more subiect he is to the danger of an ouer remissenesse, and the excesse of fauour and mercy : The milde iniustice is no lesse perilous to the common-wealth, then the cruell.

If *Dauid* (perhaps out of the conscience of his owne late offence) will not punish this fact, his sonne *Absalom* shall: not out of any care of iustice, but in a desire of reuenge. Two whole yeares, hath this slie Courtier smothered his indignation, and fayned kindenesse ; els his inuitation of *Amnon* in speciall, had

V 3

bene

beene suspected. Euen gallant *Abfalom* was a great sheep-maſter; The brauery and magnificence of a Courtier, muſt bee built vpon the grounds of frugality; *Dauid* himſelfe is bidden to this bloody ſheep-ſhearing; It was no otherwiſe meant, but that the fathers eyes, ſhould be the witneſſes, of the tragicall execution of one ſon by another; Only *Dauids* loue kept him from that horrible ſpectacle: He is carefull not to be chargeable to that ſon, who cares not to ouer-charge his fathers ſtomach with a feaſt of blood.

Amnon hath ſo quite forgot his ſinne, that hee dares goe to feaſt in that houſe where *Tamar* was

was mourning; and suspects not the kindenes of him, whom he had deserued, of a brother to make an enemy; Nothing is more vn safe to be trusted, then the faire looks of a festered hart: Where true charity or iust satisfaction, haue not wrought a sound reconciliation, malice doth but lurk for the opportunity of an aduantage.

It was not for nothing, that *Absalom* deferred his reuenge; which is now so much the more exquisite, as it is longer protracted: What could be more feareful, then when *Ammons* hart was merry with wine, to be suddenly stricken with death? As if this execution had bene no lesse

V 4

intended.

intended to the Soule, then to the body; How wickedly sooner this was done by *Abjalom*, yet how iust was it with God, that he, whom in two yeares impunity would finde no leasure of repentance, should now receiue a punishment without possibility of repentance.

O God, thou art righteous to reckon for those sinnes, which humane partiality or negligence hath omitted, and whiles thou punishest sinne with sin, to punish sinne with death; If either *Dauid* had called *Amnon* to account for this villany, or *Amnon* had called himselfe, the reuenge had not beene so desperate; Happy is the man that by
an

an vnfayned repentance acquits his soule from his known euils, and improues the dayes of his peace to the preuention of future vengeance; which if it be not done, the hand of God shall as surely ouertake vs in iudgement, as the hand of Satan hath ouertaken vs in miscariage vnto sin.

(* *)

Absaloms

*Absaloms retorne and
conspiracy.*



ONE act of iniustice
drawes on another;
The iniustice of *Da-
uid*, in not punishing
therape of *Amnon*, procures the
iniustice of *Absalom*, in punish-
ing *Amnon* with murder: That
which the father should haue
iustly reuenged, and did not;
the son reuenges vniustly; The
rape of a sister was no lesse wor-
thy of death; then the murder
of

of a brother ; Yea, this latter sin was therefore the lesse, because that brother was worthy of death, though by another hand; whereas that sister was guilty of nothing but modest beauty : yet he that knew this rape passed ouer (whole two yeeres) with impunity , dares not trust the mercy of a father, in the pardon of his murder; but for threeyeers, hides his head in the Court of his Grand-father, the King of Geshur. Doubtlesse, that heathenish Prince gaue him a kinde welcome, for so meritorious a reuenge of the dishonour done to his owne loynes. No man can tell, how *Abshalom* should haue sped from the hands of his other-

otherwise ouer-indulgent Father, if he had beene apprehended in the heat of the fact. Euen the largest loue may bee ouer-strayned, and may giue a fall in the breaking; These fearefull effects of lenity, might perhaps haue whetted the seuerity of *Dauid*, to shut vp these outrages in bloud; Now this displeasure was weakned with age: Time and thoughts haue digested this hard morsell; *Dauids* heart told him, that his hands had a share in this offence; that *Absalom* did but giue that stroke, which himselfe had wrongfully forborne; that the vnrecouerable losse of one son, would bee but wofully releiued with the losse of another;

ther; Hee therefore, that in the newes of the deceased infant could change his clothes, and wash himselfe, and cheere vp his spirits, with the resolution of, *I shall goe to him, he shall not returne to mee*, comforts himselfe concerning *Amnon*; and begins to long for *Absolom*.

Those three yeeres banishment seemed not so much a punishment to the son, as to the father; Now *Danid* begins to forgive himselfe; yet out of his wisdom, so inclines to fauour, that he conceales it; and yet so conceales it, that it may bee descryed by a cunning eye; If hee had cast out no glances of affection, there had beene no hopes
for

for his *Absalom*, if hee had made profession of loue after so foule an act, there had beene no safety for others; now hee lets fall so much secret grace; as may both hold vp *Absalom* in the life of his hopes, and not hearten the presumption of others.

Good eyes see light thorow the smallest chinke; The wit of *Ioab* hath soone discerned *Dauid's* reserved affection; and knowes how to serue him in that which hee would, and would not accomplish: and now deuises how to bring into the light, that birth of desire, wherof he knew *Dauid* was both big, and ashamed. A woman of *Tekoah* (that sex hath beene euer held more

more apt for wiles) is suborned to personate a mourner, and to say that, by way of parable, which in plaine termes would haue sounded too harshly; and now whiles she lamentably laies forth the losse & danger of her sons, she shewes *David* his owne; and whiles she moues compassion to her pretended issue, shee wins *David* to a pittie of himselfe, and a fauourable sentence for *Absalom*. We loue our selues better then others, but wee see others better then our selues; who so would perfectly know his owne case, let him view it in anothers person.

Parables sped well with *David*; One drew him to repent of his

his owne sin ; another, to remit *Absaloms* punishment; And now, as glad to heare this plea, and willing to bee perswaded vnto that, which if he durst, he would haue sought for, he gratifies *Ioab* with the grant of that suit, which *Ioab* more gratified him in suing for ; *Goe bring againe the young man Absalom.*

How glad is *Ioab*, that hee hath light vpon one act ; for which the Sunne, both setting and rising, should shine vpon him? and now he speeds to *Geshur*, to fetch back *Absalom* to *Ierusalem*: he may bring the long-banished Prince to the City; but to the Court hee may not bring him. (*Let him turne to his owne house.*)

house, and let him not see my face.)

The good King hath so smarted with mercy ; that now hee is resolued vpon austeritie ; and will relent but by degrees ; It is enough for *Absalom* that hee liues, and may now breathe his native ayre ; *Dauids* face is no object for the eyes of a murtherer : What a Dearling this son was to his father, appeares in that, after an vnnaturall and barbarous rebellion, passionate *David* wishes to haue changed liues with him ; yet now, whiles his bowels yearned, his brow frowned ; The face may not be seen, where the heart is set. The best of Gods Saints may be blinded with affection ; but when they

X

shall

shall once see their errors, they are carefull to correct them. Wherefore serues the power of Grace, but to subdue the insulencies of nature? It is the wisdom of parents, as to hide their hearts from their best children, so to hide their countenances from the vngracious: Fleahly respects may not abate their rigor to the ill deseruing. For the child to see all his fathers loue, it is enough to make him wanton, and of wanton, wicked: For a wicked childe, to see any of his fathers loue, it emboldens him in euill, and drawes on others.

Absaloms house is made his prison; Iustly is he confined to the

the place which hee had stained with blood; Two yeeres doth hee liue in Ierusalem, without the happinesse of his fathers sight; It was enough for *Dauid* and him, to see the smoke of ech others chimnies. In the meane time, how impatient is *Abfalom* of this absence? Hee sends for *loab*, the Solicitor of his returne; So hard an hand, doth wise and holy *Dauid* carry ouer his reduced sonne, that his frendly Intercessor, *loab*, dares not visit him. Hee, that afterwards kindled that seditious fire ouer all Israel; sets fire now on the field of *loab*; whom loue cannot draw to him, feare and anger shall; Continued displeasure hath made

X 2

Abfalom

Abalom desperate; Fiue yeeres are passed, since hee saw the face of his father; and now he is no lesse weary of his life, then of this delay; (*Wherefore am I comne downe from Geshur? It had beene better for mee, to haue beene there still: Now therefore let mee see the Kings face, and if there bee any iniquity in me, let him kill me.*) Either banishment, or death, seemed as tolerable to him, as the debarring of his fathers sight. What a torment shall it be to the wicked, to be shut out for euer, from the presence of a God, without all possible hopes of recouery? This was but a father of the flesh, by whom, if *Abalom* liued at first, yet in him he liued not, yea,

not

not without him onely, but against him that son found hee could liue; God is the Father of Spirits, in whom wee so liue, that without him can be no life, no being; to bee euer excluded from him, in whom wee liue and are, what can it be but an eternall dying, an eternall perishing? If in thy presence, ô God, be the fulnes of ioy, in thine absence, must needs be the fulnes of horror and torment; Hide not thy face from vs, ô Lord, but shew vs the light of thy countenance, that we may liue, and praise thee.

Euen the fire of *Ioabs* field, warmed the heart of *Dauid*, whiles it gaue him prooffe of the

X 3

heat

heat of *Absaloms* filiall affection. As a man therefore inwardly weary of so long displeasure, at last hee receiues *Absalom* to his sight, to his fauour; and seales his pardon with a kisse: Naturall parents, know not how to retaine an euerlasting anger towards the fruit of their loynes; how much lesse shall the God of mercies, be vnreconcileably displeased with his owne; and suffer his wrath to burne like fire that cannot be quenched? Hee will not alwayes chide, neither will he keepe his anger for euer; His wrath endureth but a moment, in his fauour is life; weeping may endure for a night, but ioy commeth in the morning.

Absalom

Absalom is now as great, as faire ; beauty and greatnesse make him proud ; pride works his ruine ; Great spirits will not rest content with a moderate prosperity : Ere two yeeres bee run out, *Absalom* runs out into a desperate plot of rebellion ; None but his owne father was about him in Israel ; None was so likely, in humane expectation, to succeed his father ; If his ambition could but haue contained it selfe for a few yeeres, (as *Danid* was now neere his period) dutifull carriage might haue procured, that by succession, which now he sought by force. An aspiring minde is euer impatient, and holds Time it selfe

an enemy, if it thrust it selfe importunately betwixt the hopes and fruition : Ambition is neuer but in travell, and can finde no intermission of painefull throwes, till shee haue brought forth her abortiue desires: How happy were we, if our affectation could be so eager of spiritual and heauenly promotions ; Oh that my soule could finde it selfe so restless, till it feele the weight of that crowne of glory.

Outward pompe, and vnwonted shewes of magnificence, are wont much to affect the light mindes of the vulgar. *Ab-salom* therefore to the incomparable comelineffe of his person, addes the vnusuall state of a
more-

more-then-princely equipage. His Charets rattle, and his horses trample proudly in the streets; Fifty foot-men runne before their glittering master; Ierusalem rings of their glorious Prince; and is ready to adore these continuall triumphs of peace. Excesse and nouelty, of expensive brauery and ostentation in publique persons, giues iust cause to suspect either vanity, or a plot; True-harted *David* can mildoubt nothing in him, to whom hee had both giuen life, and forgiuen death: Loue construed all this, as meant to the honor of a fathers Court, to the expression of ioy and thankfulness for his reconciliation:

The

The eyes and tongues of men are thus taken vp; now hath *Absalom* laid snares for their hearts also; *Hee rises early, and stands beside the way of the gate;* Ambition is no niggard of her paynes; seldome euer is good meaning so industrious; The more *hee* shined in beauty and royall attendance, so much more glory it was to neglect himselfe, and to prefer the care of iustice to his owne ease; Neither is *Absalom* more painefull then plausible; his eare is open to all plaintiues, all petitioners: there is no cause Which he flatters not, *See thy matters are good and right;* his hand flatters euey commer with a salutation, his lips

lips with a kisse. All men, all matters are soothed, sauing the state and gouernment; the censure of that is no lesse deep, then the applause of all others, (*There is none deputed of the King to heare thee.*) What insinuations could be more powerfull; No musick can be so sweet to the eares of the vnstable multitude, as to heare well of themselves, ill of their gouernours; *Absalom* needs not to wish himselfe vpon the Bench; Euery man sayes, Oh what a curteous Prince is *Absalom*? What a iust and carefull ruler would *Absalom* be? How happy were wee, if wee might bee iudg'd by *Absalom*? Those qualities which are wont single
to

to grace others, haue conspired to meet in *Abalom*; goodlines of person, magnificence of state, gracious affability, vnwearied diligence, humility in greatnes, feeling pittie, loue of iustice, care of the Commonwealth; The world hath not so complete a Prince as *Abalom*; Thus the harts of the people are not won, but stolne by a close traytor from their lawfully-a-nointed Soueraigne. Ouer-faire shewes are a iust argument of vnfoundnes; no naturall face hath so cleare a white and red, as the painted: Nothing wants now but a cloke of religion, to perfect the trechery of that vngracious Sonne, who carryed
peace

peace in his name, warre in his hart: and how easily is that put on? *Abfalom* hath an holy vow to be paid in Hebron; The deuout man had made it long since, whiles hee was exiled in Syria, and now hee halts to performe it, (*If the Lord shall bring me backe againe to Ierusalem, then I will serue the Lord;*) wicked hypocrites, care not to play with God that they may mock men. The more deformed any act is, the fayrer visor it still seeketh.

How glad is the good old King, that he is blessed with so godly a Son; whom he dismisseth laden with his causelesse blessings: What trust is there in flesh and blood when *Dauid* is
not

not safe from his owne loynes? The conspiracy is now fully forged, there lacked nothing but this guilt of piety to win fauor and value in all eyes; and now it is a wonder, that but two hundred honest Citizens goe vp with *Absalom* from Ierusalem: The true-hearted lie most open to credulity: How easie it is to beguile harmelesse intentions? The name of *Dauids* Son carries them against the father of *Absalom*, and now these simple Israelites, are vnwittingly made loyall rebels. Their harts are free from a plot, and they meane nothing, but fidelity in the attendance of a traytor. How many thousands are thus ignorantly

ignorantly misled into the train
of error; Their simplicity is as
worthy of pitty, as their mis-
guidance of indignation. Those
that will suffer themselves to be
carried with semblances of
truth and faithfulness, must
needs be as farre from
safety, as inno-
cence.

Contem-



Contemplations VPON THE HISTORY OF THE NEW TE- STAMENT.

THE SECOND BOOK:

*Christ among the Doctors.
Christ Baptized.
Christ Tempted.
Simon Called.
The Mariage in Cana.
The good Centurion.*

Y



TO THE HONORABLE GENERALL

Sir EDWARD CECILL

Knight, all honor and
happines.

Most Honored Sir,



*HE store of a good Scribe
is (according to our Sa-
mionr) both old and new;
I would (if I durst) be
ambitious of this onely
honor ; having therefore drawne forth
these not-frivolous thoughts, out of the
old Testament, I fetch these following
from the new ; God is the same in both ;
as the body differs not with the age of the
sute, with the change of robes : The old
and new wine of holy Truth, came both
out of one vineyard ; yet beere may wee
safely say to the word of his father, as
was said to the Bride-groom of Cana,*

Y²

Thou

The Epistle Dedicatory.

Thou hast kept the best wine till the last; The authority of both is equally sacred, the use admits no lesse difference, then is betwixt a Saviour fore-shadowed, and come. The intermission of those military imployments, which have won you iust honor, both in forraine nations, and at home, is in this only gainefull, that it yeilds you leasure to these happy thoughts, which shall more fully acquaint you with him that is at once the God of hosts, and the Prince of Peace. : To the furtherance whereof these my poore labors, shall doe no thankelesse offices. In lieu of your noble fauors to me both at home, and where you haue merited command, nothing can be returned but humble acknowledgements, and hartly prayers for the increase of your Honor, and all happines to your selfe, and your thrice-worthy and vertuous Lady, by him that is deeply obliged, and truly deuoted to you both.

I O S: H A L L.

*CHRIST among the
Doctors.*



EVEN the spring
showes vs what we
may hope for of the
tree in Summer; In
his nonage therfore, would our
Saviour giue vs a taste of his
future prooffe, least if his per-
fection should haue shewed it
selfe without warning to the
w^old, it should haue beene in-
tertaind with more wonder,
then beleefe; now this act of
Y 3 his

his Childe-hood shall prepare the faith of men by fore-expectation ; notwithstanding all this early demonstration of his diuine graces, the incredulous Iewes could afterwards say, whence hath this man this wisdom and great workes? What would they haue said, if he had suddenly leapt forth into the cleare light of the world? The Sunne would dazle all eyes, if hee should breake forth at his first rising into his full strength; now he hath both the day-star to goe before him, and to bid men looke for that glorious body, and the liuely colours of the day, to publish his approach, the eye is comforted, not hurt
by

by his appearance.

The Parents of Christ went vp yearly to Ierusalem at the feast of the Passouer ; the law was onely for the males, I doe not finde the blessed virgin bound to this voyage, the weaker sexe receiued indulgence from God : yet shee knowing the spirituall profit of that iourney, takes paines voluntarily to measure that long way euery yeare; Piety regards not any distinction of sexes or degrees, neither yet doth Gods acceptation; rather doth it please the mercy of the highest, more to reward that seruice, which, though he like in all, yet out of fauour he will not impose vpon

Y 4

all!

all ! It could not be but that she whom the holy ghost ouershadowed, should bee zealous of Gods seruice: those that will go no further then they are dragged in their religious exercises, are no whit of kinne to her whom all generations shall call blessed.

The childe Iesus in the minority of his age, went vp with his Parents to the holy solemnity, not this yeare onely, but in all likelyhood others also ; hee in the power of whose Godhead, and by the motion of whose Spirit, all others ascended thither, would not himselfe stay at home. In al his examples he meant our Instruction : this
pious

pious act of his nonage intended to lead our first yeares into timely deuotion. The first liquor seasons the vessell for a long time after: It is euery way good for a man, to beare Gods yoke euen from his Infancy: it is the policie of the deuill to discourage early holynes: hee that goes out betimes in the morning, is more like to dispatch his iourney, then he that lingers till the day bee spent. This blessed Family, came not to looke at the feast & be gone; but they duely stayd out all the appointed dayes of vnleauened bread: they and the rest of Israel could not want household businesse at home; those secular
affaires

affaires could not either keepe them from repaying to Ierusalem, or send them away immaturely; Worldly cares must giue place to the sacred: Except wee will depart vnblest, we must attend Gods seruices till wee may receiue his dismission:

It was the fashion of those times and places, that they went vp, and so returned by troupes, to those set meetings of their holy festiuals. The whole parish of Nazareth went and came together, Good-fellowship doth no way so well, as in the passage to Heauen: much comfort is added by society to that journey, which is of it selfe pleasant; It is an happy word,
let

Come let vs go vp to the house of the Lord: Mutual encouragement is none of the least benefits of our holy assemblies: Many sticks layd together, make a good fire, which if they lye single, lose both their light and heat.

The feast ended, what should they do, but return to Nazareth? Gods seruices may not bee so attended, as that wee should neglect our particular callings: Himselfe calls vs from his owne house to ours: and takes pleasure to see a painfull Client: They are fouly mistaken, that thinke God cares for no other trade, but deuotion: Piety & diligence must keep meet changes with

with each other ; neither doth God lesse accept of our returne to Nazareth, then our going vpro Ierusalem.

I cannot thinke that the blessed Virgin, or good *Ioseph*, could be so negligent of their diuine charge, as not to call the childe *Iesus*, to their setting forth from Ierusalem : But their backe was no sooner turned vpon the Temple, then his face was towards it ; hee had businesse in that place, when theirs was ended : there hee was both worshipped and represented : hee, in whom the God-head dwelt bodily, could do nothing without God: his true father led him away from his supposed :

fed: Sometimes the affaires of our ordinary vocation, may not grudge to yeeld vnto spirituall occasions: The Parents of Christ knew him well, to be of a disposition, not strange, nor sullen and stoycall, but sweet and sociable: and therefore they supposed, he had spent the time and the way, in the company of their friends and neighbours: They doe not suspect him wandered into the solitary fields, but when euening came, they go to seeke him among their kinsfolk and acquaintance: If hee had not wonted to conuerse formerly with them, hee had not now beene sought amongst them: Neither as God, nor man doth

doth he take pleasure in a sterne froward austerity, and wilde retirednesse: but in a milde affablenesse, and amiable conuersation.

But, ô blessed Virgin, who can expresse the sorrowes of thy perplexed soule; when all that euening-search could affoord thee no newes of thy Son *Iesus*? Was not this one of those swords of *Simeon*, which should pierce thorow thy tender brest? How didst thou chide thy credulous neglect, in not obseruing so precious a charge, and blame thine eyes, for once looking beside this object of thy loue? How didst thou, with thy carefull husband, spend that restless night,

night, in mutuall expostulations, and bemonings of your losse? How many suspicious imaginations did that while racke thy greeued spirit? Perhaps thou mightst doubt, lest they which layd for him, by *Herods* command, at his birth, had now by the secret instigation of *Archelaus*, surprized him in his child-hood: or it may be, thou thoughtst thy diuine Son had now withdrawne himselfe from the earth, and returned to his heauenly glory, without warning: or peraduenture, thou studyedst with thy selfe, whether any careles on thy behalfe, had not giuen occasion to this absence.

Oh

Oh deare Sauour, who can misse and not mourne for thee? Neuer any soule conceiued thee by faith, that was lesse afflicted with the sense of thy dissention, then comforted with the ioy of thy presence: Iust is that sorrow, and those teares seasonable, that are bestowed vpon thy losse; What comfort are we capable of, whiles we want thee? What relish is there in these earthly delights without thee? What is there to mitigate our passionate discomforts, if not from thee? Let thy selfe loose, ô my soule, to the fulnesse of sorrow, when thou findest thy selfe bereeued of him, in whose presence is the fulnesse of
of

of ioy, and deny to receiue comfort from any thing, saue from his returne.

In vaine is Christ sought among his kinred, according to the flesh: So far are they still from giuing vs their ayd, to find the true *Messias*, that they lead vs from him: Backe againe therefore are *Ioseph* and *Mary* gone, to seeke him at Hierusalem; Shee goes about in the City, by the streets, and by the open places, and seekes him whom her soule loueth: She sought him, for the time, and found him not. Doe we thinke she spared her search, the euening of her returne, shee hastes to the Inne, where she last left him; where missing him,

Z she

ſhee inquires of euery one ſhee met, Haue you not ſcene him, whom my loue loueth? At laſt, the third day, ſhee findes him in the Temple : One day was ſpent in the journey towards Galile ; another in the returne to Ieruſalem : The third day recouers him : Hee, who would riſe againe the third day, and be found amongſt the liuing, now alſo would the third day bee found of his Parents, after the ſorrow of his abſence. But where wert thou, ô bleſſed *Ieſu*, for the ſpace of theſe three daies? Where didſt thou beſtow thy ſelfe, or who tended thee, whiles thou wert thus alone at Hieruſalem? I know, if Hieruſalem ſhould

should haue beene as vnkinde
to thee, as *Bethalem*, thou couldst
haue commanded the Heauens
to harbour thee, and if men did
not minister to thee, thou
couldst haue commanded the
seruice of Angels, but since the
forme of a seruant, called thee to
a voluntary homelinessse, whe-
ther it pleased thee to exercise
thy selfe thus early, with the
difficulties of a stranger, or to
prouide miraculously for thy
selfe; I inquire not, since thou
reuealest not, only this I know,
that hereby thou intendest to
teach thy parents, that thou
couldst liue without them, and
that not of any indigency, but
out of a gracious dispensation,
Z 2 thou

thou wouldst ordinarily depend vpon their care.

In the meane time, thy diuine wisdom could not but foreknow all these corroding thoughts, wherewith the heart of thy deare mother must needs bleed, through this sudden dereliction; yet wouldst thou leaue her for the time to her sorrow: Euen so, ô Sauior, thou thoughtest fit to visit her, that bore thee with this carely affliction; Neuer any loued thee, whom thou doest not sometimes exercise with the greefe of missing thee, that both we may be more careful to hold thee, and more ioyfull in recouering thee. Thou hast sayd, and canst not lye, I am

am with you to the end of the world : but euen whiles thou art really present, thou thinkest good to be absent vnto our apprehensions : yet if thou leaue vs, thou wilt not forsake vs ; if thou leaue vs for our humiliati- on, thou wilt not forsake vs to our finall discomfort ; thou mayst for three dayes hide thy selfe ; but then wee shall finde thee in the Temple ; None euer sought thee with a sincere de- sire , of whom thou wert not found : Thou wilt not bee ei- ther so little absent, as not to whet our appetites, nor so long, as to fainten the heart. After three dayes wee shall finde thee ; and where should wee

Z 3 rather

rather hope to finde thee then in the Temple? There is the habitation for the God of Israel, there is thy resting place for euer; Oh all yee that are greeued with the want of your Sauour, see where yee must seeke him: In vaine shall yee hope to finde him in the streets, in the Tauerne, in the Theaters, seek him in his holy Temple: Seeke him with piety, seeke him with faith, there shall yee meet him, there shall yee recouer him. Whiles children of that age were playing in the streets, Christ was found sitting in the Temple, not to gaze on the outward glory of that house, or on the golden Candle-sticks, or tables, but
to

to heare and appose the Doctors; Hee, who as God, gaue them all the wisdome they had, as the Son of man hearkens to the wisdom he had giuen them: He, who sate in their hearts, as the Author of all learning and knowledge, sets in the midst of their schoole, as an humble Disciple: That by learning of them, he might teach all the younger sort humility, and due attendance vpon their Instructours, he could at the first haue taught the great Rabbins of Israel, the deepe mysteries of God; but because hee was not yet called by his Father, to the publique function of a Teacher, hee contents to heare with diligence,

Z 4

and

and to aske with modesty, & to teach onely by insinuation. Let those consider this, which will needes run as soone as they can go: and when they find ability, thinke they need not stay for a further vocation of God, or men; Open your eyes, yeerate ripe Inuaders of Gods Chaire: and see your Sauior in his younger yeeres, not sitting in the eminent pulpits of the Doctors, but in the lowly floores of the Auditors: See him that could haue taught the Angels, listning in his minority, to the voyce of men; Who can think much, to learne of his Ancients, when he looks vpon the Son of God, sitting at the feet of the Doctors of Israel.

Israel. First he hears, then he asks : how much more doth it concern vs to be hearers, ere we offer to be teachers of others ; hee gathers that hears, he spendeth that teacheth ; if we spend ere we gather, we shall soon proue bankrupts.

when he hath heard, he askes, and after that, hee answers : doubtlesse those very questions were instructions, and meant to teach more then to learne : Neuer had these great Rabbins heard the voyce of such a tutor : in whom they might see the wisdom of God so concealing it selfe, that yet it would bee knowne to be there : No maruell then if they all wondred at his vnderstanding and answers.

Their

Their eyes saw nothing but humane weakenesse, their eares heard diuine sublimity of matter; betwixt what they saw, and what they heard, they could not but bee distracted with a doubting admiration. And why did ye not (ô ye Iewish teachers) remember *That to vs a Cbilde is borne, and vnto vs a Son is giuen, and the gouernment is vpon his shoul-der, and his name shall bee called Wonderfull, Counsellor, the mighty God, the euerlasting Father, the Prince of peace?* Why did ye not now bethinke yourselues, what the starre, the Sages, the Angels, the Shepheards, *Zachary, Simeon, Anna*, had premonished you. Fruitlesse is the wonder that
endeth

endeth not in faith ; No light is sufficient where the eyes are held through vnbeliefe or prejudice.

The Doctors were not more amazed, to heare so profound a childe-hood, then the parents of Christ were to see him among the Doctors; the Ioy of finding him, did striue with the astonishment of finding him thus, And now, not *Ioseph* (he knew how little right he had to that diuine Son) but *Mary* breakes forth into a louing expostulation (*Son why hast thou dealt so with vs ;*) that she might not seeme to take vpon her as an imperious mother, it is like she reserued this question till shee had him alone :

alone : Wherein she meant rather to expresse griefe then correction : Onely heerein the blessed virgin offended, that her inconsideration did not suppose (as it was) that some hyer respects, then could be due to flesh and bloud, called away the Son of God from her, that was the daughter of man : She that was but the mother of his humanity, should not haue thought that the busines of God must for her sake bee neglected : Wee are all partiall to our selues naturally, & prone to the regard of our owne rights ; questionlesse this gracious saint would not for all the world, haue willingly preferd her own
atten-

attendance, to that of her God :
through heedlesnesse shee doth
so : her Son and Sauour is her
monitor : out of his diuine loue
reforming her naturall : *How is
it that ye sought me ? Knew ye not
that I must goe about my Fathers
businesse ?* Immediately before
the blessed virgin had said, *thy
father and I sought thee with heavy
hearts* : Wherein both according
to the supposition of the world,
she called *Ioseph* the father of
Christ, and according to the
fashion of a dutifull wife, shee
names her *Ioseph*, before her selfe.
She well knew that *Ioseph* had
nothing but a name in this bu-
sines, she knew how God had
dignified her beyond him ; yet,
she

she saies: *Thy father and I sought thee*; The Sonne of God stands not vpon contradiction to his mother, but leading her thoughts from his supposed father, to his true; from earth to heauen, he answers (*Knew ye not, that I must goe about my Fathers businesse?*) It was honor enough to her that hee had vouchsafed to take flesh of her; It was his eternall honor, that hee was God of God; the euerlasting Son of the heauenly Father; good reason therefore was it that, the respects to flesh: should giue place to the God of Spirits: How well contented was holy *Mary* with so iust an answer, how doth she now again in her hart,

hart, renew her answer to the
Angell (*Behold the servant of the
Lord, be it according to thy word.*)

We are all the sonnes of God
in another kinde. Nature and
the world thinkes wee should
attend them; we are not wor-
thy to say, we haue a Father in
heauen, if we cannot steale a-
way from these earthly distra-
ctions, and imploy our
selues in the ser-
uices of our
God.

Contem-

Christs Baptisme.

IOH^N did euery way
 fore-runne Christ, not
 so much in the time of
 his birth, as in his office ; nether
 was there more vnlikenesse in
 their disposition and carriage,
 then similitude in their functi-
 on ; both did preach and bap-
 tise ; only *Iohn* baptised by him-
 selfe, our Saujour by his disci-
 ples ; our Saujour wrought mi-
 racles by himselfe, by his disci-
 ples ; *Iohn* wrought none by
 either ;

either; Wherein Christ meant to shew himselfe a Lord, and *Iohn* a seruant; and *Iohn* meant to approue himselfe a true seruanto him, whose harbinger he was; hee that leapt in the wombe of his mother, when his Sauour (then newly conceiued) came in presence, bestirred himselfe when hee was brought forth into the light of the Church, to the honor and seruice of his Sauour: he did the same before Christ, which Christ charged his disciples to doe after him, preach and baptise. The Gospell ran alwayes in one tenor, and was neuer but like it selfe; So it became the word of him in whom there is

A a

no

no shadow by turning, and whose word it is, *I am Iehoua, I change not.*

It was fit, that hee which had the Prophets, the starre, the Angels to foretell his comming into the world, should haue his Vsher to goe before him, when he would notifie himselfe to the world; *Iohn* was the voyce of a Cryer, Christ was the word of his Father; it was fit this voyce should make a noyse to the world, ere the word of the Father should speake to it; *Iohns* note was still, repentance; the axe to the root, the fan to the flowre, the chaffe to the fire; as his rayment was rough, so was his tongue, and if his food were wilde

wilde hony, his speech was stinging locusts : Thus must the way be made for Christ in euery hart : Plausibility is no fit preface to regeneration : if the hart of man had continued vp-right, God might haue beene intertained without contradiction ; but now violence must be offered to our corruption, ere we can haue roome for grace ; if the great way-maker doe not cast downe hills, and rayse vp vallyes in the bosomes of men, there is no passage for Christ ; neuer will Christ come into that soule, where the herald of repentance hath not beene before him.

That Sauour of ours, who

Aa 2

from

from eternity lay hid in the counsell of God, who in the fulnes of time so came, that hee lay hid in the wombe of his mother, for the space of forty weekes; after hee was come, thought fit to lye hid in Nazareth, for the space of thirty yeares, now at last begins to shew himselfe to the world, and comes from Galile to Iordan. He that was God alwayes, and might haue beene perfect man in an instant, would by degrees rise to the perfection both of his manhood, and execution of his mediator-ship; to teach vs, the necessity of leasure in spirituall proceedings; that many suns, and successions of seasons, and
meanes

meanes must be stayd for, ere we can attaine our maturity; and that when we are ripe for the employments of God, wee should no lesse willingly leaue our obscurity, then wee tooke the benefit of it for our preparation. He that was formerly circumcised, would now bee baptised; what is baptisme but an Euangelicall circumcision? What was circumcision but a legall baptisme? One both supplied and succeeded the other; yet the author of both will vndergoe both; He would be circumcised to satisfie his Church that was, and baptised to sanctifie his Church that should bee; that so in both Testaments. hee

Aa 3

might

might open away into heauen. There was in him neither filthines, nor fore-skin of corruption, that should need either knife, or water; He came not to be a Sauour for himselfe, but for vs, we are all vncleanenesse, and vncircumcision, he would therefore haue that done to his most pure body, which should be of force to cleare our impure soules; thus making himselfe sinne for vs, that we might be made the righteousness of God in him.

His baptisme giues vertue to ours. His last action (or rather passion) was his baptising with blood, his first was his baptism with water, both of them wash

wash the world from their sins. Yea, this latter did not only wash the soules of men, but washeth that very water, by which wee are washed; from hence is that made both cleane and holy, and can both cleanse and hallow vs; And if the very hadkerchiefe which touched his Apostles, had power of cure, how much more that Water, which the sacred body of Christ touched? Christ comes far, to seeke his baptisme: to teach vs (for whose sake he was baptised) to wait vpon the ordinances of God; and to sue for the fauour of spirituall blessings; They are worthlesse commodities, that are not worth seeking for; it is

Aa 4

rare-

rarely seene, that God is found of any man vnought for: that desire which only makes vs capable of good things, cannot stand with neglect.

John durst not baptize vnbidden: his Master sent him to doe this seruice, and behold the Master comes to his seruant, to call for the participation of that priuiledge, which he himselfe had instituted, and enioyned; how willingly should wee come to our spirituall Superiors, for our part in those mysteries, which God hath left in their keeping; yea, how gladly should wee come to that Christ, who giues vs these blessings; who is giuen to vs in them.

This

This seemed too great an honour for the modesty of *Iohn* to receiue ; If his mother could say, when her blessed cozen the Virgin *Mary*, came to visit her (*Whence is this to me, that the mother of my Lord should come to me?*) how much more might hee say so, when the diuine Son of that mother, came to call for a fauor from him? I haue neede to bee baptized of thee, and comdest thou to me? O holy Baptist, if there were not a greater borne of women then thou ; yet thou couldest not be borne of a woman, and not neede to be baptized of thy Sauour. Hee baptized with fire, thou with water ; Little would thy water haue auailed

ailed thee without his fire, If he had not baptized thee, how wert thou sanctified from the wombe? There can be no flesh without filthinesse; neither thy supernaturall conception, nor thy austere life could exempt thee from the need of baptisme: Euen those, that haue not liued to sin after the similitude of *Adam*, yet are they so tainted with *Adam*, that vnlesse the second *Adam* cleanse them by his baptisme they are hopelesse; There is no lesse vse of baptisme vnto all, then there is certainty of the need of baptisme; *Iohn* baptized without; Christ within. The more holy a man is, the more sensible he is of his vnholinesse;
No

No carnall man could haue said
(*I haue need to be baptized of thee ;*)
neither can he finde, what he is
the better for a little Font-water.
The sence of our wretchednes,
and the valuation of our spiri-
tuall helps, is the best tryall of
our regeneration : Our Sauour
doth not deny, that either *Iohn*
hath need to be baptized of him,
or that it is strange, that he should
come to be baptized of *Iohn*, but
he will needs thus far, both ho-
nor *Iohn*, and disparage himselfe,
to be baptized of his Messenger,
he that would take flesh of the
Virgin, education from his Pa-
rents, sustenance from his crea-
tures, will take baptisme from
Iohn : It is the prayse of his mer-
cy,

cy, that hee will stoope so low,
 as to bee beholden to his crea-
 tures, which from him receiue
 their being and power, both to
 take and giue. Yet not so much
 respect to *Iohn*, as obedience to
 his Father, drew him to this
 poynt of humiliation, (*Thus it*
behooues vs to fulfill all righteous-
nesse.) The counsels and ap-
 poyntments of God, are righte-
 ousnesse it selfe; There needs no
 other motiue, either to the ser-
 uant, or the Son, then the know-
 ledge of those righteous pur-
 poses. This was enough to
 lead a faithfull man thorow all
 difficulties and inconueniences;
 neither will it admit of any re-
 ply, or any demurre: *Iohn* yeel-
 deth

deth to this honour, which his Sauour puts vpon him, in giuing baptisme to the Authour of it: Hee baptized others to the remission of their sinnes: now hee baptizes him by them, they are remitted both to the Baptizer, and to others.

No sooner is Christ baptized, then hee comes forth of the water: The element is of force, but during the vse: It turnes common, when that is past; neither is the water sooner powred on his head, then the Heauens are opened, and the Holy Ghost descendeth vpon that head which was baptized: The Heauens are neuer shut,

shut, whiles either of the Sacraments is duely administred, and receiued : neither doe the Heauens euer thus open without the descent of the Holy Ghost : But now that the God of Heauen is baptized, they open vnto him, which are opened to all the faithfull by him : and that Holy Ghost which proceeded from him, together with the Father, ioynes with the Father in a sensible testimony of him; that now the world might see what interest hee had in the Heauens, in the Father, in the Holy Spirit, and might expect nothing but diuine, from the entrance of such a Mediator.

CHRIST

CHRIST tempted.

NO sooner is Christ come out of the water of Baptisme, then he enters into the fire of Tentation: No sooner is the Holy Spirit descended vpon his head, in the forme of a Doue, then hee is led by the spirit to be tempted. No sooner doth God say (*This is my Son*) then Satan sayes, (*If thou bee the Son of God.*) It is not in the power, either of the gift or seales of Grace,

Grace, to deliuer vs from the assaults of Satan ; they may haue the force to repell euill suggestions, they haue none to preuent them ; yea, the more we are ingaged vnto God by our publique vowes, and his pledges of fauour, so much more busie and violent is the rage of that euill one, to encounter vs ; Wee are no sooner stept forth into the field of God, then hee labours to wrest our weapons out of our hands, or to turne them against vs.

The voyce from Heauen, acknowledged Christ to bee the Son of God ; this diuine Testimony did not allay the malice of Satan, but exasperate it : Now
that

that venomous Serpent swells
with inward poyson, and hastes
to assayle him, whom God hath
honored from Heauen. O God,
how should I looke to escape
the suggestious of that wicked
one, when the Son of thy loue
cannot bee free? when euen
grace it selfe drawes on enmity?
That Enemy, that spared not
to strike at the head, will he for-
beare the weakest and remotest
lim? Arme thou mee therefore,
with an expectation of that e-
uill I cannot auoyd, Make thou
me as strong, as he is malicious;
Say to my soule also (*Thou art
my Son*) and let Satan doe his
worst.

All the time of our Sauiours

B b

obscu.

obscurity, I doe not finde him set vpon ; Now, that hee looks forth to the publique execution of his diuine Office, Satan bends his forces against him : Our priuacy, perhaps, may sit down in peace, but neuer man did endeavour a common good without opposition. It is a signe, that both the work is holy, & the Agent faithfull, when wee meet with strong affronts.

We haue reason to bee comforted with nothing so much, as with resistance ; If we were not in a way to do good, we should finde no rubs ; Satan hath no cause to molest his owne, and that whiles they goe about his owne seruice ; Hee desires nothing

thing more, then to make vs smooth paths to sin; but when we would turne our feet to holinesse, hee blocks vp the way with tentations.

Who can wonder enough at the sawcines of that bold Spirit, that dares to set vpon the Son of the euerliuing God? who can wonder enough at thy meeknes & patience, O Sauour, that wouldst be tempted? He wanted not malice and presumption to assault thee, thou wantedst not humility to endure those assaults. I should stand amazed at this voluntary dispensation of thine, but that I see the suscepi- on of our humane nature, layes thee open to this condition. It

B b 2

is

is necessarily incident to manhood, to be liable to tentations; Thou wouldest not haue put no flesh, if thou hadst meant vterly to put off this consequence of our infirmity: If the state of innocence could haue beene any defence against euill motions, the first *Adam* had not been tempted, much lesse the second. It is not the presenting of temptation that can hurt vs, but their entertainment. Ill counsell is the fault of the Giuer, not of the Refuser, We cannot forbid leudeies to look in at our windowes, we may shut our dores against their entrance; It is no lesse our praise to haue resisted, then Satans blame to suggest euill. Yea, ô blessed

bleſſed Sauour, how glorious was it for thee, how happy for vs, that thou wert tempted? Had not Satan tempted thee, how ſhouldeſt thou haue ouercome? Without blowes there can be no victory, no triumph: How had thy power been manifeſted; if no aduerſary had tried thee? The firſt *Adam* was tempted & vanquiſhed, the ſecond *Adam*, to repay and reſtaure that ſpoile, doth vanquiſh in being tempted. Now haue we not a Sauour, and High-Prieſt, that cannot bee touched with the feeling of our infirmities, but ſuch an one, as was in all things tempted in like ſort, yet without ſin; how boldly ther-

Bb 3

fore

fore may we goe vnto the Throne of grace, that wee may receiue mercy, and finde grace of help in time of neede: Yea, this Deuil was for vs; Now we see by this conflict of our Almighty Champion, what manner of Aduersary we haue, how hee fights, how hee is resisted, how quercomne. Now our very temptation affords vs comfort; in that wee see, the dearer we are vnto God, the more obnoxious we are to this trial; neither can wee be discouraged by the haynousnesse of those euils, wherto we are moued, since we see the Son of God solicted to Infidelity, Couetousnes, Idolatry; How glorious therefore was
it

it for thee, ô Sauior, how happy
for vs, that thou wert tempted?

Where then wast thou temp-
ted, O blessed Iesu; or whither
wentest thou to meet with our
great aduersary? I doe not see
thee led into the market-place,
or any other part of the city, or
thy home-sted of Nazareth, but
into the vast wildernesse, the ha-
bitation of beastes; a place that
caryeth in it, both horror and
oportunity; why wouldst thou
thus retyre thy selfe from men,
but as confident Champions
are wont to giue aduantage of
ground, or weapon, to their
Antagonist, that the glory of
their victory may be the greater:
So wouldst thou, O Sauour, in

B b 4

this

this can but with our common enemy, yeeld him his owne tearmes for circumstances, that thine honour and his foyle may be the more; Solitarynesse is no small helpe to the speed of a temptation; Wo to him that is alone, for if he fall, there is not a second to lift him vp; Those that out of an affectation of holines seeke for solitude, in rocks and caues of the deserts, doe no other then runne into the mouth of the danger of temptation, whiles they thinke to avoyd it. It was enough for thee, to whose diuine power the gates of hell were weakenesse; thus to challenge the Prince of darknesse; Our care must be alwaies
to

to eschue all occasions of spirituall danger; and (what we may) to get vs out of the reach of tentations.

But O the depth of the wisdom of God; How camst thou ô Sauour, to be thus tempted? That Spirit whereby thou wast conceiued, as man, and which was one with thee and the Father, as God, Led thee into the wilderness to bee tempted of Satan; Whiles thou taughtest vs to pray to thy Father, *Lead vs not into temptation*, thou meantest to instruct vs, that if the same Spirit lead vs not into this perilous way, we goe not into it; We haue still the same conduct; Let the path bee what it will, how

how can wee miscarry in the hand of a Father. Now may we say to Satan as thou didst vnto Pilate; *thou couldst haue no power ouer me, except it were giuen thee from aboue*; The spirit led thee, it did not driue thee; heere was a sweet inuitation, no compulsion of violence; So absolutely conformable was thy wil to thy deity, as if both thy natures had but one volition; In this first draught of thy bitter potion, thy Soule said in a reall subjection, *Not my will, but thy will be done*: We imitate thee, ô Sauiour, though we cannot reach to thee; All thine are led by thy Spirit; Oh teach vs to forget that we haue wils of our owne.

The

The spirit led thee ; thine invincible strength did not animate thee into this combat vncalled , What doe we weakelings so far presume vpon our abilities, or successe, as that we dare thrust our selues vpon temptations vnbidden, vnwarranted? Who can pittie the ship-wracke of those Mariners, which will needs put forth, and hoise sayles in a tempest?

Forty dayes did our Sauour spend in the wilderness, fasting, and solitary, all which time was worne out in temptation ; how euer the last brunt, because it was most violent, is only expressed ; Now could not the Aduersary complaine of disadvantage,

vantage, whiles he had the full scope both of time and place to doe his worst ; And why did it please thee, ô Sauour, to fast forty dayes, and forty nights? vnlesse as *Moses* fasted forty daies at the deliuey of the law, and *Elias* at the restitution of the law ; So thou thoughtest fit at the accomplishment of the law, and the promulgation of the Gospell, to fulfill the time of both these types of thine, wherein thou intendedst our wonder, not our imitation ; Not our imitation of the time, though of the act. Heere were no faulty desires of the flesh, in thee to be tamed, no possibility of a freer and more easie ascent of the soule.

soule to God, that could be affected of thee, who wast perfectly vnited vnto God, but as for vs thou wouldest suffer death, so for vs, thou wouldst suffer hunger, that wee might learne by fasting, to prepare our selues for tentations : In fasting so long thou intendedst the manifestation of thy power ; in fasting no longer, the truth of thy manhood ; *Moses* and *Elias*, through the miraculous sustention of God, fasted so long, without any question made of the truth of their bodies ; So long therefore thou thoughtest good to fast, as by reason of these precedents, might be without preiudice of thine humanity ;

ty, which if it should haue pleased thee to support, as thou couldst, without meanes, thy very power might haue opened the mouth of cauills against the verity of thine humane nature; That thou mightest therefore well approue, that there was no difference betwixt thee and vs, but sinne; thou that couldst haue fasted without hunger, and liued without meate; wouldst both feed, and fast, and hunger.

Who can be discouraged with the scantnesse of friends, or bodily prouisions, when hee sees his Sauour thus long destitute of all earthly comforts, both of society and sustenance. Oh the policie

policie and malice of that old Serpent, when he sees Christ bewray some infirmity of nature in being hungry, then he layes forest at him by tentations; His eye was neuer off from our Sauiour, all the time of his sequestration; and now that he thinks he espies any one part to lye open, he driues at it with all his might; We haue to doe with an aduersary, no lesse vigilant then malicious; who will bee sure to watch all opportunities of our mischiefe, and where he sees any aduantage of our weakenesse, will not neglect it. How should we stand vpon our guard for preuention; that both we may not giue him occasions,

ons, of our hurt, nor take hurt
by those we haue giuen.

When our Sauour was hungry, Satan temptes him in matter of food ; not then, of wealth or glory; He well knowes both what bayts, to fish withall, and when, and how to lay them ; How safe and happy shall wee be, if we shall bend our greatest care where we discerne the most danger?

In euery temptation there is an appearance of good; whether of the body, or minde, or estate; The first is the lust of the flesh, in any carnall desire, the second the pride of hart, and life; the third the lust of the eyes; To all these, the first *Adam* is tempted, and

and in all miscarried; the second *Adam* is tempted to them all, and ouercommeth; The first man was tempted, to a carnall appetite by the forbidden fruit, to pride by the suggestion of being as God; To couetousnesse, in the ambitious desire of knowing good and euill; Satan hauing found all the motions so successfull with the first *Adam* in his innocent estate, will now tread the same steps in his temptations of the second; The stones must bee made bread; there is the motion to a carnall appetite; The gard and attendance of Angels must bee presumed on, there is a motion to pride; The kingdomes of the
Cc earth.

earth, and the glory of them must be offered, there, to covetousnes and ambition.

Satan could not but haue heard God say, *This is my welbeloued Son*, he had heard the message and the Caroll of the Angels; he saw the Starre, and the iourney, and offrings, of the Sages, he could not but take notice of the gratulations of *Zachary, Simeon, Anna*; he well knew the predictions of the Prophets; yet now that hee saw Christ fainting with hunger, as not comprehending how infirmities could consist with a Godhead, he can say, (*If thou bee the Son of God*;) Had not Satan knowne that the Son of God was

was to come into the world, he had neuer said (*If thou be the Son of God*) His very supposition conuinces him; The ground of his tentation, answers it selfe; If therefore Christ seemed to be a meere man, because after forty dayes he was hungry, why was he not confessed more then a man, in that for forty daies he hungred not? The motiue of the tentation is worse then the motion, (*If thou be the Son of God*) Satan could not choose another suggestion of so great importance. All the worke of our redemption, of our saluation, depends vpon this one truth, Christ is the Son of God; How should hee else haue ransomed

Cc 2

the

the world, how should he haue done, how should he haue suffered that, which was satisfactory to his fathers wrath? how should his actions, or passion beene valuable to the sinnes of all the world? What maruell is it if we that are sonnes by adoption, be assaulted with the doubts of our interest in God, when the naturall Son, the Son of his essence is thus tempted? Since all our comfort consists in this point, heere must needes bee laid the chiefe battery; and heere must be placed our strongest defence.

To turne stones into bread,
had beene no more faulty in it
selfe, then to turne water into
wine;

wine: But to doe this in a distrust of his Fathers prouidence, to abuse his power and liberty in doing it, to worke a miracle of Satans choyce, had beene disagreeable to the Son of God: There is nothing more ordinary with our spirituall enemy, then by occasion of want to moue vs to vnwarrantable courses; Thou art poore, steale; Thou canst not rise by honest meanes, vse indirect; How easie had it beene for our Sauour, to haue confounded Satan by the power of his Godhead? But he rather chooses to vanquish him by the sword of the Spirit, that he might teach vs how to resist and ouercome the powers of
Cc 3 dark.

darknesse? If hee had subdued Satan by the almighty power of the deity, wee might haue had what to wonder at, not what to imitate; now hee vscth that weapon, which may be familiar vnto vs, that he may teach our weakenesse how to be victorious; Nothing in heauen or earth can beat the forces of hell, but the word of God; How carefully should wee furnish our selues with this powerfull munition; how should our hearts and mouthes bee full of it? *Teach mee O Lord the way of thy statutes; O take not from mee the words of Truth; Let them bee my songs in the house of my pilgrimage; So shall I make answer to my blasphemers.*

pbemers. What needed Christ to haue answered Satan at all, if it had not beene to teach vs, that tentations must not haue their way ; but must be answered by resistance ; and resisted by the word.

I doe not heare our Sauour auerre himselfe to bee a God ; against the blasphemous insinuation of Satan ; neither doe I see him working this miraculous conuersion, to proue himselfe the Son of God ; but most wisely hee takes away the ground of the tentation ; Satan had taken it for granted, that man cannot be sustayned without bread ; and therefore infers the necessity of making bread of
Cc 4 stones;

stones; Our Sauour shewes him from an infallible word, that he had mislaied his suggestion; That man liues not by vsuall food only, but by euery word that proceedeth from the mouth of God; Hee can either sustaine without bread, as hee did *Moses* and *Elias*, or with a miraculous bread, as the Israelites with Manna, or send ordinary meanes miraculously, as foode to his Prophet by the Ravens, or miraculously multiply ordinary meanes, as the meale and oyle to the Sareptan widow: All things are sustained by his almighty word: Indeed we liue by food, but not by any vertue that is in it without God; without

without the concurrence of whose prouidence, bread would rather choke, then nourish vs; Let him withdrawe his hand from his creature; in their greatest abundance we perish; Why doe we therefore bend our eyes on the meanes, and not looke vp to the hand that giues the blessing?

What so necessary dependance hath the blessing vpon the creature, if our prayers hold them not together; As we may not neglect the meanes, so wee may not neglect the procurement of a blessing vpon the meanes, nor bee vnthankfull to the hand that hath giuen the blessing.

In

In the first assault, Satan moues Christ to doubt of his fathers prouidence, and to vse vnlawfull meanes to help himselfe: in the next, he moues him to presume vpon his Fathers protection, and the seruice of his blessed Angels; He grounds the first vpon a conceit of want, the next of abundance; If he be in extremes, it is all to one end, to mislead vnto euill: If wee cannot be driuen downe to despaire, he labours to lift vs vp to presumption; It is not one foile that can put this bold spirit out of countenance: Tentations, like waues, breake one in the necke of another; Whiles wee are in this warre-fare, wee must

must make account, that the repulse of one tentation doth but inuite another.

That blessed Sauour of ours, that was content to be led from Iordan into the wildernes, for the aduantage of the first tentation, yeelds to be led from the wildernes to Ierusalem, for the aduantage of the second; The place doth not a little auaille to the act: The wildernes was fit for a tentation, arising from waht, it was not fit for a tentation mouing to vain-glory. The populous City was the fittest for such a motion; Ierusalem was the glory of the world, the Temple was the glory of Ierusalem, the pinacles, the highest peece

peece of the Temple, there is Christ content to be set for the opportunity of tentation : O Sauour of men, how can wee wonder enough at this humility of thine, that thou wouldst so farre abase thy selfe, as to suffer thy pure and sacred body to bee transported by the presumptuous and malicious hand of that vnchaste spirit ? It was not his power, it was thy patience, that deserues our admiration; Neither can this seem ouer-strange to vs, when wee consider, that if Satan bee the head of wicked men, wicked men are the members of Satan; What was *Pilate*, or the Iewes that persecuted thine innocence, but

but lims of this Diuell ? and why are we then amazed, to see thee touched, and locally transported by the head, when wee see thee yeelding thy selfe ouer, to be crucified by the members? If Satan did the worse, and greater, mediately by their hands, no maruell if hee doe the lesse and easier, immediately by his own, yet neither of them without thy voluntary dispensation. Hee could not haue looked at thee, without thee ; And if the Son of God, did thus suffer his owne holy and precious body, to bee carried by Satan, what wonder is it, if that Enemy haue sometimes power giuen him, ouer the sinfull bodies of the adopted Sons

Sons of God. It is not the strength of faith, that can secure vs from the outward violences of that euill One; This difference I finde betwixt his spirituall and bodily assaults: those are beaten backe by the shield of faith, these admit not of such repulse; As the best man may bee lame, blinde, diseased, so through the permission of God, he may be bodily vexed by that olde Man-slayer; Grace was neuer giuen vs for a target against externall afflictions.

Me thinkes I see Christ, hoysed vp on the highest battlements of the Temple; whose very roofe was an hundred and thirty cubits high; and Satan standing

standing by him with this
speech in his mouth ; Well then,
since in the matter of nourish-
ment, thou wilt needes depend
vpon thy Fathers prouidence,
that he can without meanes su-
staine thee, take now further tri-
all of that prouidence, in thy
miraculous preservation ; Cast
thy selfe down from this height ;
Behold, thou art here in Ierusa-
lem, the famous and holy City
of the world ; here thou art, on
the top of the pinnacle of that
Temple, which is dedicated to
thy Father, and, if thou be God,
to thy selfe ; the eyes of all men
are now fixt vpon thee, there
cannot be deuised a more ready
way to spread thy glory, and to
pro-

proclaime thy Deity, then by casting thy selfe headlong to the earth. All the world will say, there is more in thee, then a man; and for danger, there can be none; What can hurt him, that is the Son of God? and wherefore serues that glorious Guard of Angels, which haue by diuine commission, taken vpon them the charge of thine humanity? since therefore in one act, thou mayst bee both safe, and celebrated, trust thy Father, and those thy seruiceable spirits with thine assured preservation, *Cast thy selfe downe*: And why didst thou not, O thou malignant spirit, endeauour to cast downe my Sauour, by those
same

same presumptuous hands, that brought him vp, since the descent is more easie then the raising vp? was it for that, it had not beene so great an aduantage to thee, that hee should fall by thy meanes, as by his owne? falling into sinne, was more then to fall from the pinnacle; still thy care and sute is, to make vs Authours to our selues of euill; thou gainest nothing by our bodily hurt, if the soule be safe: Or was it rather for that, thou couldst not? I doubt not, but thy malice could as well haue serued, to haue offered this measure to himselfe, as to his holy Apostle soone after, but he that bounded thy power,
D d tether'd

tether'd thee shorter ; Thou couldst not, thou canst not doe what thou wouldst. Hee that would permit thee to carry him vp, binds thy hands from casting him downe : And wo were it for vs if thou wert not euer stinted :

Why did Satan carry vp Christ so high, but on purpose, that his fall might bee the more deadly ; so deales hee still with vs, he exalts vs, that we may be dangerously abased ; Hee puffs men vp with swelling thoughts of their owne worthinesse, that they may bee vile in the eyes of God, and fall into condemnation : It is the manner of God, to cast downe, that he may raise, to abase

abase that he may exalt; Contrarily, Satan raises vp, that hee may throw downe, and intends nothing but our deiection, in our aduancement.

Height of place giues opportunity of tentation, Thus busie is that wicked one, in working against the members of Christ. If any of them bee in eminence aboue others, those hee labours most to ruinate; They had need to stand fast, that stand high; Both there is more danger of their falling, and more hurt in their fall.

Hee that had presumed thus far, to tempt the Lord of life, would faine now draw him also to presume vpon his Deity;

D d 2

If

If thou bee the Son of God, cast thy selfe downe. There is not a more tryed shaft in all his quiuer, then this ; a perswasion to men, not to beare themselves too bold vpon the fauor of God ; Thou art the Elect and Redemed of God ; sin, because grace hath abounded, sin, that it may abound ; Thou art safe enough, though thou offend, be not too much an aduersary to thine owne liberty : False Spirit, it is no liberty to sin, but seruitude rather, there is no liberty, but in the freedome from sin ; Eue-ry one of vs, that hath the hope of Sonnes, must purge him- selfe, euen as hee is pure, that hath redeemed vs : Wee are bought

bought with a price, therefore must wee glorifie God in our bodies and spirits, for they are Gods; Our Son-ship teacheth vs awe and obedience, and therefore, because we are Sons, we will not cast our selues downe into sin.

How idly doe Satan and wicked men measure God, by the crooked line of their owne misconceit: Ywis, Christ cannot be the Son of God, vnlesse hee cast himselfe downe from the pinnacle; vnlesse he come down from the Crosse. God is not mercifull, vnles he humorthem in all their desires, not iust, vnlesse hee take speedy vengeance, where they require it; But when
D d 3 they

they haue spent their folly vpon these vaine imaginations, Christ is the Son of God, though hee stay on the top of the Temple, God will bee mercifull, though wee miscarry, and iust, though Sinners seeme lawlesse. Neither will he be any other then he is, or measured by any rule, but himselfe.

But what is this I see, Satan himselfe with a Bible vnder his arme, with a Text in his mouth, *It is written, He shall giue his Angels charge ouer thee?* How still in that wicked One doth subtilty striue with presumption? Who could not, but ouer-wonder at this, if hee did not consider, that since the Deuill dared to touch the
sacred

sacred body of Christ with his hand, hee may well touch the Scriptures of God with his tongue? Let no man henceforth maruell, to heare heretikes, or hypocrites, quote Scriptures, when Satan himselfe hath not spared to cite thē; what are they the worse for this, more then that holy body, which he transported? Some haue been poysoned, by their meats & drinks, yet either these nourish vs, or nothing: It is not the letter of the Scripture that can carry it, but the sence; if we diuide these two, wee prophane and abuse that word wee alledge. And wherfore doth this foule Spirit vrge a Text, but for imitation,

D d 4

for

for preuention, and for successe? Christ had alledged a Scripture vnto him, hee re-alleges Scripture vnto Christ: At least wise, he will counterfet an imitation of the Son of God; Neither is it in this alone; what one act euer passed the hand of God, which Satan did not apishly attempt to second? If we follow Christ in the outward action, with contrary intentions, wee follow Satan, in following Christ. Or, perhaps, Satan meant to make Christ hereby weery of this weapon; As wee see fashions, when they are taken vp of the vnworthy, are cast of by the great. It was doubtles, one cause, why Christ
after-

afterwards forbad the Diuell
euen to confesse the truth, be
cause his mouth was a slander.
But chiefly doth he this, for a
better colour of his tentation:
He guilds ouer this false mettall
with Scripture, that it may passe
currant; Euen now is Satan
transformed into an Angel of
light, and will seeme godly for a
mischeife; If hypocrites make
a faire show to deceiue with a
glorious lustre of holinesse,
we see whence they borrowd
it: How many thousand soules
are betrayd by the abuse of that
word, whose vse is soueraigne
and saving. No diuell is so dan-
gerous as the religious diuell. If
good meate turne to the nou-
rish

rishment, not of nature, but of the disease, we may not forbear to feed, but indeavour to purge the body of those euill humors, which cause the stomach to worke against it selfe. O God, thou that hast giuen vs light, giue vs cleare and sound eyes, that we may take comfort of that light thou hast giuen vs; Thy word is holy, make our hearts so, and then shall they finde that word, not more true then cordiall; Let not this diuine table of thine, bee made a snare to our soules.

What can be a better act then to speake Scripture? It were a wonder if Satan should doe a good thing well; He cites scrip-

ture

ture then, but with mutilation, and distortion; it comes not out of his mouth, but maymed and peruered; One peece is left out, all misapplyed; Those that wrest or mangle Scripture for their owne turne, it is easie to see from what schoole they come. Let vs take the word from the author, not from the vsurper: *David* would not doubt to cate that sheep, which hee pulled out of the mouth of the Beare or Lyon; (*Hee shall giue his Angels charge ouer thee:*) Oh comfortable assurance of our protection; Gods children neuer goe vnattended; Like vnto great Princes we walke euer in the midst of our guard; though inuisible, yet

yet true, carefull, powerfull;
What creatures are so glorious
as the Angels of heauen, yet
their maker hath set them to
serue vs: Our adoption makes
vs at once great and safe; Wee
may be contemptible and igno-
minious in the eyes of the
world, but the Angels of God
obserue vs the while, and scorne
not to wait vpon vs in our
homeliest occasions; The Sun,
or the light may wee keepe out
of our houses, the ayre we can-
not; much lesse these spirits, that
are more simple and immateri-
all: No walls, no bolts, can se-
uer them from our sides: they
accompany vs in dungeons,
they goe with vs into our exile;
How

How can wee either feare danger, or complaine of solitari-
nesse, whiles we haue so vnspe-
rable, so glorious companions?

Is our Sauour distasted with
Scripture, because Satan mislaies
it in his dish? Doth he not rather
snatch this sword out of that
impure hand, and beat Satan
with the weapon which hee a-
buseth; (*It is written, Thou shalt
not tempt thy Lord thy God.*) The
Scripture is one, as that God,
whose it is; Where it carryes an
appearance of difficulty or in-
conuenience, it needs no light
to cleare it, but that, which it
hath in it selfe. All doubts that
may arise from it, are fully an-
swered by collection; It is true
that

that God hath taken this care, and giuen this charge of his owne; he will haue them kept, not in their sinnes; they may trust him, they may not tempt him; hee meant to incourage their faith, not their presumption. To cast our selues vpon an immediate prouidence, when meanes faile not, is to disobey, in steed of beleeuing God; we may challenge God on his word, we may not straine him beyond it; wee may make account of what he promised, we may not subiect his promises to vniust examinations; and where no need is, make triall of his power, iustice, mercie, by deuises of our owne. All the Diuels
in

in hel, could not elude the force of this diuine answer; and now Satan sees how vainely he tempteth Christ to tempt God.

Yet againe for all this, doe I see him setting vpon the Son of God: Satan is not foyled when he is resisted: neither diffidence, nor presumption can fasten vpon Christ, he shall betryed with honor; As some expert Fencer that challenges at all weapons, so doth this great enemy; In vaine shall we plead our skill in some, if we faile in any; It must be our wisdom to be prepared for all kinde of assaults: As those that hold townes and forts doe, not only defend themselves from incursions, but from the Cannon

cannon and the Pioner; Itt
doth that subtil Serpent trauerse
his ground for an aduantage;
The Temple is not hye enough
for his next tentation; He there-
fore carryes vp Christ to the top
of an exceeding high moun-
taine; All enemies in pitch
fields striue for the benefit of the
hill, or riuer, or winde, or sunne;
That which his seruant *Balac*
did by his instigation, himselfe
doth now immediately, change
places in hope of preuailing. If
the obscure country will not
moue vs, hee tries what the
Court can do, if not our home,
the Tauerne, if not the field, our
closet; As no place is left free
by his malice, so no place must
be

be made preiudiciall by our carelesnesse; and as wee should alwayes watch ouer our selues, so then most, when the oportunitie carries cause of suspicion.

Wherefore is Christ caryed vp so high but for prospect? If the kingdomes of the earth and their glory, were only to be represented to his imagination; the valley would haue serued; If to the outward sence, no hill could suffice; Circular bodyes though smal, cannot be seene at once. This show was made to both, diuers kingdomes lying round about Iudea were represented to the eye; The glory of them to the imagination; Satan meant the eye could tempt the
Ec fancy;

fancy; no lesse then the fancy could tempt the will. How many thousand soules haue dyed of the wound of the eye; If we doe not let in sinne at the window of the eye, or the dore of the eare, it cannot enter into our hearts.

If there bee any pompe, maiesty, pleasure, brauery in the world, where should it be but in the Courts of Princes, whom God hath made his Images, his deputies vpon earth? There is soft rayment, sumptuous feasts, rich Iewels; honorable attendance, glorious triumphs, royall state, these Satan laies out to the fairest show: But oh the craft of that old Serpent; Many

a

a care attends greatnesse; No creature is without thornes: High seats are neuer but vneassie; all those infinite discontentments, which are the shaddow of earthly soueraignty, he hides out of the way; nothing may bee seene, but what may both please and allure. Satan is still and euer like himselfe, If tentations might be but turnd about and showne on both sides, the kingdome of darknesse would not be so populous. Now whensoever the Tempter sets vpon any poore soule, all sting of conscience, wrath, iudgement, torment is concealed, as if they were not; Nothing may appeare to the eye but pleasure,
Ec 2 profit,

profit, and a seeming happinesse in the inioying our desires; those other wofull objects are reserved for the farewell of sinne; that our misery may bee seene and felt at once; When we are once sure, Satan is a Tyrant, till then, he is a Parasite: There can be no safety, if we do not view as well the backe as the face of tentations.

But oh presumption and impudence, that hell it selfe may be asham'd of; The Diuell dares say to Christ, *All these will I giue thee, if thou wilt fall downe and worship mee*; That beggerly spirit, that hath not an inch of earth, can offer the whole world to the maker; to the owner of it;
The

The slaue of God would be a-
dord of his Creator ; How can
we hope he should be sparing of
false boasts, and of vnreasona-
ble promises vnto vs, when hee
dares offer kingdomes to him
by whom kings raigne ?

Tentations on the right hand
are most dangerous ; how ma-
ny that haue bene hardned with
feare, haue melted with honor ;
There is no doubt of that soule
that will not bite at the golden
hooke.

False lyers and vaine glorious
boasters, see the top of their pe-
digree ; If I may not rather say,
that Satan doth borrow the vse
of their tongues for a time ;
Whereas faithfull is he that hath

Ee 3

promi-

promised; who will also doe it. Fidelity and truth is the issue of heauen.

If Idolatry were not a deare sinne to Satan, he would not be so importunate to compasse it; It is miserable to see how hee drawes the world insensibly into this sin, which they professe to detest; Those that would rather hazard the furnace, then worship gold in a statue, yet doe adore it in the stampe, and finde no fault with themselves. If our hearts be drawne to stoope vnto an ouer-high respect of any creature, wee are Idolaters. O God, it is no maruell if thy ielousie be kindled at the admissi-
on of any of thine owne works
into

into a competition of honor with their Creator.

Neuer did our Saviour say, *Avoid Satan*, till now; It is a iust indignation, that is conceiued at the motion of a riuality with God; Neither yet did Christ exercise his diuine power in this command, but by the necessary force of Scripture, driues away that impure Tempter; *It is written, Thou shalt worsh p the Lord thy God, and him only shalt thou serue*: The rest of our Saviours answers were more full and direct, then that they could admit of a reply, but this was so flat and absolute, that it vtterly daunted the courage of Satan, and put him to a shamefull flight, and

E c 4 made

made him for the time, weary of his trade.

The way to bee rid of the troublesome solicitations of that wicked one, is continued resistance. Hee that forcibly droue the tempter from himselfe, takes him off from vs, and will not abide his assaults perpetuall; It is our exercise and triall, that hee intends, not our confusion.

(* *)

Simon

Simon called.



As the Sun in his first rising, drawes all eyes to it; So did this Sun of righteousnes, when hee first shone forth into the world; His miraculous cures drew Patients, his diuine doctrine drew Auditors, both together drew the admiring multitude by troopes after him. And why doe wee not still follow

low thee, ô Saviour, thorow
deserts and mountaines, ouer
land and seas, that wee may bee
both healed, and taught. It was
thy word, that when thou wert
lift vp, thou wouldst draw all
men vnto thee; Behold, thou
art lift vp long since, both to
the tree of shame, and to the
throne of heauenly glory, *Draw*
vs, and we shall run after thee; Thy
word is still the same, though
proclaimed by men, thy vertue
is still the same, though exerci-
sed vpon the spirits of men; Oh
giue vs, to hunger after both,
that by both, our soules may be
satisfied.

I see the people, not onely
following Christ, but pressing
vpon

vpon him ; euen very vnman-
nerlinesse findes here both ex-
cuse and acceptation ; They did
not keepe their distances in an
awe to the Maiefty of the Spea-
ker, whiles they were rauished
with the power of the speech ,
yet did not our Sauour checke
their vnreuerent thronging, but
rather encourages their for-
wardnesse. Wee cannot offend
thee, ô God, with the importu-
nity of our desires ; It likes thee
well, that the Kingdom of Hea-
uen should suffer violence. Our
slacknesse doth euer displease
thee, neuer our vehemence.

The throng of Auditors for-
ced Christ to leaue the shore,
and to make *Peters* ship his Pul-
pit ;

pit; Neuer were there such nets cast out of that fisher-boat before; whiles hee was vpon the land, he healed the sicke bodies by his touch; now that he was vpon the sea, he cured the sicke soules by his doctrine; and is purposely seuered from the multitude, that hee may vnite them to him. Hee that made both sea and land, causeth both of them to conspire to the opportunities of doing good.

Simon was busie; washing his nets: Euen those nets that caught nothing, must bee washed, no lesse then if they had sped well: The nights toyle doth not excuse his dayes work: Little did *Simon* thinke of leauing

uing those nets, which hee so carefully washed ; and now Christ interrupts him with the fauour and blessing of his gracious presence ; Labour in our callings (how homely soeuer) makes vs capable of diuine benediction.

The honest Fisher-man, when hee saw the people flocke after Christ, and heard him speake with such power, could not but conceiue a generall & confuse apprehension of some excellent worth in such a Teacher, and therefore is glad to honour his ship with such a guest ; and is first Christs host by sea, ere hee is his Disciple by land ; An humble and seruiceable entertainment

ment of a Prophet of God, was a good foundation of his future honour; Hee that would so easily lend Christ his hand, and his ship, was likely soone after to bestow himselfe vpon his Sauour.

Simon hath no sooner done this seruice to Christ, then Christ is preparing for his reward; when the sermon is ended, the ship-roome shall bee payd for abundantly; Neither shall the Host expect any other pay-master then himselfe: *Lanch forth into the deepe, and let downe your nets to make a draught*: That ship which lent Christ an opportunity of catching men vpon the shore, shall bee required with

with a plentiful draught of fish in the deepe : It had beene as easie for our Sauour, to haue brought the fish to *Peters* ship, close to the shore, yet as chusing rather to haue the ship carried to the shole of fish, hee bids (*Lanch forth into the deep :*) In his miracles, hee loues euer to meet nature in her bounds ; and when she hath done her best, to supply the rest by his ouer-ruling power ; The same power therefore, that could haue caused the fishes to leap vpon dry land, or to leaue themselues forsaken of the waters, vpon the sands of the Lake, will rather finde them in a place naturall to their abiding (*Lanch out into the deepe.*)

Rather

Rather in a desire to gratifie and obey his guest, then to pleasure himselfe, will *Simon* bestow one cast of his net; Had Christ enioyned him an harder taske, he had not refused; yet not without an allegation of the vnlikelyhood of successe, (*Master wee haue trauailed all night, and caught nothing; yet at thy word I will let downe the net.*

The night was the fittest time for the hopes of their trade; not vniustly might *Simon* misdoubt his speed by day, when hee had worne out the night in vnprofitable labour: Sometimes God crosseth the fayrest of our expectations, and giues a blessing to those times and means wher-
of

of we despayre. That paynes cannot be cast away which we resolute to loose for Christ.

Oh God, how many doe I see casting out their nets in the great lake of the world, which in the whole night of their life haue caught nothing; They conceiue mischiefe and bring forth iniquity; They hatch Cokatrices eggs, & weaue the spiders web; he that eateth of their eggs dyeth, and that which is troden vpon, breaketh out into a Serpent; Their webs shal be no garment, neither shall they couer themselves with their labours.

Oh ye sonnes of men, how long will ye loue Vanitie and follow after lyes?

Yet, if wee haue thus vainely

Ff

mispent

mispent the time of our darkenesse; Let vs at the command of Christ, cast out our new-washen nets; our humble and penitent obedience, shall come home laden with blessings, (*And when they had so done, they inclosed a great multitude of fishes, so that their net brake:*) What a difference there is betwixt our owne voluntary acts, and those that are done vpon command; not more in the grounds of them, then in the issue: those are oft-times fruitlesse, these euer successfull: Neuer man threw out his net at the word of his Sauour, and drew it backe empty; who would not obey thee, ô Christ, since thou dost so bound

bountifully requite our weakest seruices?

It was not meere retribution that was intended in this euent, but instruction also : This act was not without a mistery ; He that should be made a fisher of men, shall in this draught foresee his successe ; The kingdome of heauen is like a draw-net, cast into the sea, which when it is full men draw to land ; The very first draught that *Peter* made after the complement of his Apostleship, inclosed no lesse then three thousand soules. Oh powerfull Gospell, that can fetch sinfull men from out of the depthes of naturall corruption : Oh happy soules, that from the

F f 2 blinde

blinde and muddy cells of our wicked nature, are drawne forth to the glorious liberty of the sonnes of God. *Simons* net breaks with the store; Abundance is sometimes no lesse troublesome then want; the net should haue held, if Christ had not meant to ouer-charge *Simon* both with blessing and admiration: How happily is that net broken, whose rupture drawes the fisher to Christ. Though the net brake, yet the fish escaped not; Hee that brought them thither to be taken, held them there till they were taken, (*They beckened to their partners in the other ship, that they should come and help them;*) There are other ships in partnership

L
sh
all
be
cie
rel
bou
dra
Ch
fore
ners
to
cess
Sim
he h
say
can
ther
ring
with
their

ship with *Peter*, he doth not fish all the lake alone; There cannot be a better improuement of society, then to helpe vs againe, to relecue vs in our profitable labours; to draw vp the spirituall draught into the vessell of Christ, and his Church: wherefore hath God giuen vs partners, but that he should becken to them for their ayd in our necessary occasions? Neither doth *Simon* slacken his hand, because he had assistants. What shall we say to those lazie fishers, who can set others to the drag, whiles themselves looke on at ease; caring onely to feede themselves with the fish, not willing to wet their hands with the nett?

Ff 3

Whar

What shall wee say to this excessse of gaine? The nets breake, the ships sinke with their burden: Oh happy complaint of too large a capture! O Sauour, if those Apostolicall vessels of thy first rigging, were thus querlayd, ours flote and totter with an vnballasted lightnes: Thou, who art no lesse present in these bottoms of ours, ladethem with an equall freight of conuerted soules, and let vs prayse thee for thus sinking.

Simon was a skilful Fisher, and knew well the depth of his trade, and now perceiuing more then Art or nature in this draught, hee fals downe at the knees of *Iesus*, saying, (*Lord, goe from*

from mee, for I am a sinfull man.)
Himselfe is caught in this net:
He doth not greedily fall vpon
so vnexpected and profitable a
booty, but hee turnes his eyes
from the draught to himselfe,
from the act to the Author, ac-
knowledging vilenesse in the
one, in the other Maiesty; (*Goe
from me Lord, for I am a sinfull man.)*

It had beene pittie the honest
Fisher-man should haue beene
taken at his Word: Oh *Simon*,
thy Sauour is comne into thine
owne ship to call thee, to call o-
thers by thee vnto blessednesse,
and doest thou say, *Lord, goe from
me?* As if the Patient should say
to the Physician; Depart from
me, for I am sicke. It was the

F f 4 voyce

voyce of altonishment, not of dislike; the voyce of humility, not of discontentment: yea, because thou art a sinfull man, therefore hath thy Sauour neede to come to thee, to stay with thee; and because thou art humble in the acknowledgement of thy sinfulness, therefore Christ delights to abide with thee, and will call thee to abide with him; No man euer fared the worse for abasing himselfe to his God; Christ hath left many a soule, for froward and vnkinde vsage, neuer any for the disparagement of it selfe, and intreaties of humility. *Simon* could not deuise how to hold Christ faster, then by thus suing to him, to be gone,

gone, then by thus pleading his vnworthineffe.

O my soule be not weary of complaining of thine owne wretchednesse, disgrace thy selfe to him that knowes thy vilenes; be astonished at those mercies which haue shamed thine ill deseruings; Thy Sauour hath no power to goe away from a prostrate hart; Hee that resists the proud, hartens the lowly (*Feare not, for I will make thee hence forth a fisher of men.*) Lo, this humility is rewarded with an Apostleship: What had the earth euer more glorious, then a legacy from heauen? He that bad Christ goe from him, shall haue the honor to goe first on this happy errand,

errand; This was a trade that *Simon* had no skill of: it could not but be enough to him, that Christ said, *I will make thee*; the miracle shewd him, able to make good his word; hee that hath power to command the fishes to be taken, can easily enable the hands to take them.

What is this diuine trade of ours then, but a spirituall piscation? The world is a sea; soules like fishes swim at liberty in this deep, the nets of wholesome doctrine, draw vp some to the shore of grace and glory; How much skill, and toyle, and patience, is requisite in this art? Who is sufficient for these things? This sea, these nets, the
fishers,

fishers, the fish, the vessels are all
thine, ô God ; doe what thou
wilt in vs, and by vs ; Giue vs a-
bility and grace to take, giue
men will and grace to bee
taken, and take thou glo-
ry by that which
thou hast
giuen.

The



The marriage in Cana.



WAS, this then thy first miracle, ô Sauiour, that thou wroughts in Cana of Galile? And could there be a greater miracle then this, that hauing bene thirty yeares vpon earth, thou didst no miracle till now? That thy diuinity did hide it selfe thus long in flesh; that so long thou wouldst lye obscure in a corner of Galile; vnkowne to that world thou camest

camest to redeeme? That so long thou wouldst strayne the patient expectation of those, who euer since thy Star, waited vpon the reuelation of a Messias? Wee silly wretches, if wee haue but a dram of vertue, are ready to set it out to the best show, thou who receiuedst not the Spirit by measure, wouldst content thy selfe with a willing obscurity, and concealedst that power that made the world, in the rooffe of an humane brest, in a cottage of Nazareth. O Sauiour, none of thy miracles is more worthy of astonishment, then thy not doing of miracles. What thou didst in priuate, thy wisdome thought fit for secrecy;

cy; but if thy blessed mother had not beene acquainted with some domesticall wonders, she had not now expected a miracle abroad; The starres are not seene by day; the Sun it selfe is not seene by night: As it is no small art to hide Art, so is it no small glory, to conceale glory; Thy first publique miracle gracceth a marriage; It is an ancient and laudable institution, that the rites of matrimony should not want a solemne celebration; When are feasts in season, if not at the recouery of our lost ribbe? If not at this maine change of our estate, wherein the ioy of obtaining, meets with the hope of further comforts? The Son
of

of the Virgin, and the Mother of that Son are both at a wedding; It was in all like'lyhood some of their kindred, to whose nuptiall feast, they were inuited so farre; yet was it more the honor of the act, then of the person, that Christ intended; He that made the first marriage in Paradise, bestowes his first miracle vpon a Galilean marriage; Hce that was the author of matrimony and sanctified it, doth by his holy presence, honest the resemblance of his eternall vnion with his Church: How boldly may we spit in the faces of all the impure aduersaries of wedlocke, when the Sonne of God pleases to honor it?

The

The glorious bride-groome of the Church, knew well how ready men would bee to place shame, euen in the most lawfull coniunctions ; and therefore his first worke shall be, to countenance his own ordinance. Happy is that wedding, where Christ is a guest ; O Sauour, those that marry in thee, cannot marry without thee ; There is no holy marriage whereat thou art not (how euer inuifible) yet truely present, by thy Spirit, by thy gracious benediction. Thou makest marriages in heauen, thou blestest them from heauen. Oh thou, that hast betrothed vs to thy selfe in truth and righteousnesse, doe thou
con-

consummate that happy marriage of ours in the highest heavens.

It was no rich or sumptuous Bridall, to which Christ with his Mother, & Disciples vouchsafed to come, from the further parts of Galile; I finde him not at the magnificent feasts or triumphs of the great; the proud pompe of the world, did not agree with the state of a seruant; This poore needy bride-groom wants drinke for his guests. The blessed virgin (though a stranger, to the house) out of a charitable compassion, and a frendly desire, to maintaine the decency of an hospital intertainment, inquires into the wants of her
Gg host;

host; pittyes them, bemones them, where there was power of redresse; (*When the wine failed, the the mother of Iesus said unto him, They haue no wine.*) How well doth it beseme the eyes of piety, and christian loue to looke into the necessities of others? She that conceived the God of mercies, both in her heart, and in her wombe, doth not fixe her eyes vpon her owne trencher, but searcheth into the penury of a poore Israelite, and feeles those wants, whereof he complaines not; They are made for themselves, whose thoughts are only taken vp with their owne store, or indigence.

There was wine enough for a meale,

meale, though not for a feast :
and if there were not wine enough,
there was enough water ; yet the holy virgin complains of the want of wine ;
and is troubled with the very lacke of superfluity ; The bounty of our God reaches not to our life only, but to our contentment ; neither hath hee thought good to allow vs only the bread of sufficiency, but sometimes of pleasure. One while that is but necessary, which some other time were superfluous. It is a scrupulous iniustice to scant our selues, where God hath bene liberall.

To whom should wee complaine of any want, but to the

G g 2 maker

maker and giuer of all things? The blessed virgin knew to whom she sued; She had good reason to know the diuine nature and power of her Sonne: Perhaps the Bride-groome was not so needy, but if not by his purse, yet by his credit, he might haue supplied that want; or, it were hard if some of the neighbour-guests (had they bene duly solicited) might not haue furnished him with so much wine, as might suffice for the last seruice of a dinner; but blessed *Mary* knew a nearer way; she did not thinke best to lade at the shallow channell, but runs rather to the well-head, where she may dip, and fill the firkins

firkins at once, with ease. It may bee shee saw that the traine of Christ (which vnbidden followed vnto that feast, and vnexpectedly added to the number of the guests) might help forward that defect, and therefore she iustly solícites her Son *Iesus* for a supply : Whether wee want bread, or water, or wine; necessities or comforts, whither should we runne, ô Sauour, but to that infinite munificence of thine, which neither denieth, nor vpbraideth any thing ? We cannot want, wee cannot abound, but from thee; Giue vs what thou wilt, so thou giue vs contentment with what thou giuest.

G g 3

But

But what is this I heare? A sharp answer to the suit of a mother? (*Oh woman what haue I to do with thee?*) He whose sweet mildnesse and mercy, neuer sent away any suppliant discontented, doth he only frowne vpon her that bare him? He that commands vs to honor father and mother, doth hee disdain her whose flesh he tooke? God forbid: Loue and duty doth not exempt parents from due admonition. She solicited Christ as a mother, he answers her as a woman: If she were the mother of his flesh, his deity was eternall; She might not so remember her selfe to be a mother, that she should forget she was a woman;

man; nor so looke vpon him as a Son, that shee should not regard him, as God; Hee was so obedient to her as a mother, that withall she must obey him as her God; That part which he tooke from her shall obserue her; She must obserue that nature, which came from aboue; and made her both a woman, and a mother. Matter of miracle concerned the Godhead only; Supernaturall things, were aboue the sphere of fleshly relation; If now the blessed virgin will be prescribing, either time, or forme vnto diuine acts, *O woman, what haue I to doe with thee, my houre is not come.* In all bodily actions his stile was, *O mother;*

Gg 4

In

In spirituall and heauenly, *O woman*. Neither is it for vs in the holy affaires of God, to know any faces, yea, if we haue known Christ heretofore according to the flesh, henceforth know wee him so no more.

O blessed virgin, if in that heauenly glory wherein thou art, thou canst take notice of these earthly things, with what indignation, Dost thou looke vpon the presumptuous superstition of vaine men, whose suits make thee more then a solicitor of diuine fauours? Thine humanity is not lost in thy mother-hood, nor in thy glory: The respects of nature reach not so high as heauen. It is far from thee to abide
that

that honour, which is stolne from thy Redeemer.

There is a marriage, whereto we are inuited, yea, wherein we are already interested, not as the guests only; but as the Bride; in which there shall be no want of the wine of gladnesse: It is maruell, if in these earthly banquets there be not some lacke; In thy presence, ô Sauour, there is fulnesse of ioy, and at thy right hand are pleasures for euermore. Blessed are they, that are called to the marriage-supper of the Lamb.

Euen in that rough answer, doth the blessed Virgin descry cause of hope. If his houre were not yet comne, it was therefore

fore comming ; when the expectation of the guests ; and the necessity of the occasion had made fit roome for the miracle, it shall come forth, & challenge their wonder. Faithfully therefore, and obseruantly, doth shee turne her speech from her Son to the Wayters (*Whatsoever hee saith vnto you, doe it.*) How well doth it beseeme the mother of Christ to agree with his Father in Heauen, whose voyce from Heauen sayd, *This is my welbeloued Son, heare him* ; She that sayd of her selfe, *Be it vnto mee according to thy word*, saies vnto others, *Whatsoever hee saith to you, doe it.* This is the way to haue miracles wrought in vs, obedience to his Word.

Word. The power of Christ did not stand vpon their officiousnesse; he could haue wrought wonders in spite of them; but their peruerse refusall of his commands, might haue made them vncapable of the fauour of a miraculous action: Hee that can (when hee will) conuince the obstinate, will not grace the disobedient. Hee that could worke without vs, or against vs, will not worke for vs, but by vs.

This very poore house, was furnished with many and large vessels, for outward purifications; As if sin had dwelt vpon the skin, that superstitious people sought holinesse in frequent washings

washings ; Euen this rinsing fouled them, with the vncleanesse of a traditionall will-worship. It is the soule which needs scouring ; and nothing can wash that, but the bloud, which they desperately wished vpon themselves, and their children ; for guilt, not for, expiation. Purge thou vs, ô Lord, with hyssop, and we shall bee cleane, wash vs and we shall be whiter then snow.

The wayters could not but thinke strange of so vnseasonable a command ; (*Fill the water-pots.*) It is wine that wee want, what doe we go to fetch water ; Doth this holy man mean thus to quench our thirst, and coole our

our stomachs? If there bee no remedy, wee could haue sought this supply vnbidden; yet so far hath the charge of Christs mother preuailed, that in steede of carrying flagons of wine to the table, they goe to fetch pailles full of water from the cisternes. It is no pleading of vnlikelyhoods against the command of an Almighty power.

Hee that could haue created wine immediately in those vessels, will rather turne water into wine; In all the course of his mitacles, I doe neuer finde him making out of nothing; all his great workes are grounded vpon former existences; he multiplied the bread, hee changed
the

the water, he restored the withered lims, hee raysed the dead; and still wrought vpon that which was, and did not make that which was not: What doth he in the ordinary way of nature, but turne the watery iuyce that arises vp from the root, into wine; he will onely doe this now suddenly, and at once, which he doth vsually by insensible degrees. It is euer duly observed by the Son of God, not to doe more miracle then hee needes.

How liberall are the provisions of Christ? If he had turned but one of those vessels, it had beene a iust prooffe of his power, and perhaps that quantity had

had serued the present necessity; now hee furnisheth them with so much wine, as would haue serued an hundred and fifty guests for an intire feast; Euen the measure magnifies at once, both his power and mercy. The munificent hand of God, regards not our neede onely, but our honest affluence: It is our sin and our shame, if wee turne his fauour into wantonnesse. There must be first a filling, ere there be a drawing out: Thus, in our vessels, the first care must be of our receit; the next, of our expence: God would haue vs cisternes, not channels.

Our Sauour would not bee his owne taster, but he sends the first

first draught to the Gouvernour of the feast. He knew his own power, they did not; Neither would he beare witnes of himselfe, but fetch it out of others mouthes; They that knew not the originall of that wine, yet prayed the taste; (*Every man at the beginning, doth set forth good wine, and when men have well drunk, then that which is worse, but thou hast kept the good wine untill now;*) The same bounty that expressed it selfe in the quantity of the wine, shewes it selfe no lesse in the excellence: Nothing can fall from that diuine hand not exquisite: That liberality hated to provide crab-wine for his guests. It was fit, that the miraculous effects

effects of Christ, (which came from his immediate hand) should be more perfect, then the naturall. O blessed Sauour, how delicate is that new wine, which we shall one day drinke with thee, in thy Fathers Kingdome. Thou shalt turne this water of our earthly affliction, into that wine of gladnesse, wherewith our soules shall bee satiate for cuer. Make haste, ô my Beloued, and bee thou like to a Roe, or to a young Hart, vpon the mountaine of spices.

*Hb**The*

The good Centurion.



EVEN the bloody trade of warre yeelded worthy Clients to Christ : This Roman Captaine had learned to belecue in that *Iesus*, whom many Iewes despised : No nation, no trade, can shut out a good heart from God : If hee were a Forrainer for birth ; yet he was a Domeltique in heart ; Hee could not change his blood, hee could ouer-rule his affections ;
He

Hee loued that Nation, which was chosen of God; and if hee were not of the Synagogue, yet he built a Synagogue; where hee might not bee a Party, hee would bee a Benefactor; Next to being good, is a fauouring of goodnesse; We could not loue religion, if we vtterly wanted it: How many true Iewes were not so zealous? Either will, or ability lacked in them, whom duty more obliged; Good affections doe many times more then supply nature: Neither doth God regard whence, but what wee are.

I doe not see this Centurion come to Christ, as the Israelitish Captaine came to *Elias* in Carmel,

Hh 2

mel,

mel, but with his cap in his hand, with much suit, much submission, by others, by himselfe; He sends first the Elders of the Iewes, whom hee might hope, that their nation & place, might make gracious : then, lest the imployment of others might argue neglect, he seconds them in person; Cold and fruitlesse are the motions of friends, where wee doe wilfully shut vp our owne lips : Importunity cannot but speede well in both. Could wee but speake for our soules, as this Captaine did for his seruant, what could we possibly want? What maruell is it, if God bee not forward to giue, where wee care not to aske; or
aske,

aske, as if wee cared not to receive? Shall wee yet call this a suit, or a complaint? I heare no one word of entreaty; The lesse is sayd, the more is concealed; It is enough to lay open his wants; He knew well, that hee had to deale with so wise and mercifull a Physician, as that the opening of the malady was a craving of cure: If our spirituall miseries bee but confessed, they cannot faile of redresse.

Great variety of Suitors resorted to Christ; One comes to him for a son, another for a daughter, a third for himselfe: I see none come for his servant, but this one Centurion; Neither was hee a better man then a Ma-

Hh 3

ster:

ster: His seruant is sicke; hee doth not driue him out of doores, but layes him at home; neither doth he stand gazing by his beds-side, but seekes forth; He seekes forth, not to Witches, or Charmers, but to Christ; he seekes to Christ, not with a fashionable relation, but with a vehement aggrauation of the disease. Had the Master beene sicke, the faithfullest seruant could haue done no more: He is vnworthy to bee well serued, that will not sometimes wait vpon his followers. Conceits of inferiority, may not breed in vs a neglect of charitable offices; so must we look downe vpon our seruants, here on earth, as that

wcc

wee must still looke vp to our Master, which is in heauen.

But why didst thou not, ô Centurion, rather bring thy seru-
uant to Christ for cure, then sue
for him absent? There was a
Paralytick, whom faith and
charity brought to our Sauour,
and let downe thorow the vn-
couered rooffe, in his bed; why
was not thine so carried, so pre-
sented? Was it out of the strength
of thy faith, which assured thee,
thou needest not shew thy ser-
uant to him, that saw all things?
One and the same grace, may
yeeld contrary effects; They,
because they beleued, brought
the Patient to Christ, thou
broughtest not thine to him, be-

H h 4 cause

cause thou beleeuedst ; Their act argued no lesse desire, thine, more confidence ; Thy labour was lesse, because thy faith was more : Oh, that I could come thus to my Sauour, and make such mone to him for my selfe : Lord, my soule is sicke of vnbeleefe, sicke of selfe-loue, sicke of inordinate desires, I should not neede to say more ; Thy mercy, O Sauour, would not then stay for my suit, but would preuent me (as here) with a gracious ingagement, *I will come and heale thee* ; I did not heare the Centurion say, *Either come, or heale him* : The one he meant, though hee sayd not, the other, he neither sayd, nor meant : Christ ouer-

ouer-giues, both his words and intentions ; It is the manner of that diuine munificence, where he meets with a faithfull suitor, to giue more then is requested ; to giue when he is not requested. The very insinuations of our necessities are no lesse violent, then successfull : Wee thinke the measure of humane bounty, runs ouer, when we obtaine but what wee aske with importunity ; that infinite goodnesse keeps within bounds, when it ouer-flowes the desires of our hearts.

As he said, So hee did ; The word of Christ either is his act, or concurreth with it ; He did not stand still when hee said, *I will come.*

come, but hee went as hee spake. When the ruler intreated him for his sonne (*Come downe ere hee dye*) our Sauour stird not a foote; The Centurion did but complaine of the sicknes of his seruant, and Christ vnasked, saies, *I will come and beale him*; That he might be farre from so much as seeming to honor wealth, and despise meanenesse, he that came in the shape of a seruant, would goe downe to the sicke seruants pallet, would not goe to the bed of the rich rulers sonne; It is the basest motive of respect, that ariseth merely from outward greatnesse. Either more grace, or more need, may iustly challenge our fauourable

rable regards, no lesse then priuate obligations.

Euen so, ô Sauour, that which thou offeredst to doe for the Centurions scruant, hast thou done for vs ; We were sick vnto death ; So farre had the dead palsy of sinne ouertaken vs, that there was no light of grace left in vs ; When thou wert not content to sit still in heauen, and say, *I will cure them* ; but addest also, *I will come and cure them* ; Thy selfe came downe accordingly to this miserable world, and hast personally healed vs ; So as now we shall not dye but liue, and declare thy works, ô Lord ; And oh ! that we could enough praise that loue and mercy, which
hath

hath so graciously abased thee,
and could be but so low deiect-
ed before thee, as thou hast stoo-
ped low vnto vs ; that we could
be but as lowly subiects of thy
goodnesse, as wee are vnwor-
thy.

Oh admirable returne of hu-
mility : Christ will goe downe
to visit the sicke seruant ; the
master of that seruant sayes,
*Lord I am not worthy that thou
shouldst come vnder my rooffe* : The
Iewish Elders, that went before
to mediate for him, could say,
*(He is worthy that thou shouldst doe
this for him ;* but the Centurion,
when hee comes to speake for
himselſe *(I am not worthy)* They
said, He was worthy of Christs
miracle ;

miracle ; He saies hee is vnworthy of Christs presence : There is great difference betwixt others valuations, and our owne; Sometimes the world vnder-rates him that findes reason to set an high price vpon himselfe; Somtimes againe, it ouer-values a man that knowes iust cause of his owne humiliation; If others mistake vs, this can be, no warrant for our error; Wee cannot be wise, vnlesse wee receiue the knowledge of our selues by direct beames, not by reflection; vnlesse we haue learned to contemne vniust applauses; and scorning the flatteryes of the world, to frowne vpon our owne vilenesse, *Lord I am not worthy.* Many

Many a one if he had bene in the Centurions cote, would haue thought well of it; A Capitaine, a man of good ability and command, a founder of a Synagogue, a Patron of religion: yet he ouerlookes all these, and when he casts his eye vpon the diuine worth of Christ, and his owne weakenesse, he saies, *I am not worthy; Alas Lord I am a Gentile, an alien, a man of blood, thou art holy, thou art omnipotent.* True humility will teach vs to finde out the best of another, and the worst peece of our selues; Pride contrarily shoves vs nothing, but matter of admiration in our selues; in others, of contempt. Whiles hee confest himselfe vnworthy

worthy of any fauour; he ap-
proued himfelfe worthy of all.
Had not Chrift bene before in
his heart, hee could not haue
thought himfelfe vnworthy to
intertaine that gueft within his
house; Vnder the low rooffe of
an humble brest, doth God euer
delight to dwel; The state of his
Pallace may not bee measured
by the height, but by the depth:
Braggs & bold faces do oft-times
carry it away with men, nothing
preuailes with God, but our vo-
luntary deiections.

It is fit the foundations should
be laid deep, where the building
is high; The centurions humi-
lity was not more lowe; then
his faith was lofty; that reaches

vp

vp into heauen, and in the face
of humane weakenesse descryes
omnipotence; *Only say the word,*
and my seruant shall be whole.

Had the Centurions rooffe
bene heauen it selfe, it could not
haue bene worthy to be comine
vnder, of him, whose word was
almighty, and who was the Al-
mighty word of his Father;
Such is Christ confessed by him
that saies, *Only say the word*; none,
but a diuine power is vnlimited;
neither hath faith any other
bounds then God himselfe.
There needs no footing to re-
moue mountaines, or Deuills,
but a word; Doe but say the
word, ô Sauour, my sinne shall
be remitted; my soule shall bee
healed,

healed, my body shall be rayſed from duſt; both ſoule and body ſhall be glorious.

Whereupon then was the ſteddy confidence of the Good Centurion? He ſaw how powerfull his own word was with thoſe, that were vnder his command, (though himſelfe were vnder the command of another) the force whereof extended euen to abſent performances; well therefore might he argue, that a free and vnbounded power, might giue infallible commands, and that the moſt obſtinate diſeaſe, muſt therefore needs yeild to the becke of the God of nature: weakenefſe may ſhow vs what is in ſtrength; By one
I i drop

drop of water we may see what is in the maine Ocean; I maruell not if the Centurion were kinde to his seruants, for they were dutifull to him; he can but say, *Doe this*, and it is done; these mutuall respects draw on each other; cheerefull and diligent seruice in the one, calls for a due and fauourable care in the other; they that neglect to please, cannot complaine to bee neglected.

Oh that I could be but such a seruant to mine heauenly Master; Alas, euey of his commands, sayes, *Doe this*, and I doe it not; Euey of his inhibitions sayes, *Doe it not*, and I doe it, He sayes, *Goe from the world*, I run to it; he sayes, *Come to mee*, I runne from

from him : Woe is mee, this is not seruice, but enmity ; how can I looke for fauour, whiles I returne rebellion ; It is a gracious Master whom wee serue ; there can bee no duty of ours, that he sees not, that heacknowledges not, that he crownes not ; we could not but be happy, if we could be officious.

What can be more maruelous then to see Christ maruell ? All maruelling supposes an ignorance going before, and a knowledge following some accident vnexpected : now who wrought this faith in the Centurion, but he that wondred at it ? Hee knew well what hee wrought, because hee wrought

Ii 2

what

what he would; yet he wondred at what he both wrought, and knew, to teach vs, much more to admire that which hee at once knowes and holds admirable.

Hee wrought this faith as God, he wondred at it as man; God wrought, and man admired, he that was both, did both; to teach vs where to bestow our wonder. I neuer finde Christ wondring at gold, or filuer; at the costly and curious workes of humane skill or industry; Yea, when the Disciples wondred at the magnificence of the Temple, he rebuked them rather: I finde him not wondring at the frame of heauen
and

and earth, nor at the orderly disposition of all creatures and elements; the familiarity of these things intercepts the admiration; But when he sees the grace or acts of faith, he so approves them, that he is ravished with wonder; Hee that reioyced in the view of his creation, to see that of nothing, he had made all things good, reioyces no lesse in the reformation of his creature, to see, that hee hath made good of euill: Behold thou art faire, my loue, behold thou art faire, and there is no spot in thee; My sister, my spouse, thou hast wounded my heart, thou hast wounded my heart with one of thine eyes.

Ii 3

Our

Our wealth, beauty, wit, learning, honor may make vs accepted of men, but it is our faith only, that shall make God in loue with vs; And why are we of any other saue Gods diet, to bee more affected with the least measure of grace in any man, then withall the outward glories of the world? There are great men whom we iustly pity, we can admire none but the gracious.

Neither was that plant more worthy of wonder in it selfe, then that it grew in such a soyle, with so little help of raine and Sun; The weaknesse of meanes, addes to the prayse and acceptance of our proficiency; To do
good

good vpon a little is the commendation of thrift; it is small thanke to bee full-handed in a large estate; As contrarily, the strength of meanes doubles the reuenge of our neglect: It is not more the shame of Israel, then the glory of the Centurion, that our Sauour sayes, *I haue not found so great faith in Israel*; Had Israel yeelded any equal faith, it could not haue beene vnespyed of those all-seeing eyes; yet were their helps so much greater, then their faith was lesse; and God neuer giues more then hee requires: Where we haue laid our tillage, and compost, and seed, who would not looke for a crop? but if the vncultured fal-

low yeeld more, how iultly is that vnanswerable ground neer to a curse?

Our Sauour did not mutter this censorious testimony to himselfe, nor whisper it to his Disciples, but he turned him about to the people, and spake it in their eares, that hee might at once worke their shame and emulation: In all other things, except spirituall, our selfe-loue makes vs impatient of equals, much lesse can we indure to bee out-stripped by those, who are our professed inferiours. It is well, if any thing can kindle in vs holy ambitions: Dull and base are the spirits of that man, that can abide to see another ouertake

ouertake him in the way, and out-run him to Heauen.

Hec that both wrought this faith, and wondred at it, doth now reward it, *Goe thy wayes, and as thou hast beleueed, so bee it vnto thee*; Neuer was any faith vn-seene of Christ, neuer was any scene without allowance, neuer was any allowed without remuneration: The measure of our receits in the matter of fauour, is the proportion of our beleeve; The infinite mercy of God (which is euer like it selfe) followes but one rule in his gifts to vs, the faith that he giues vs: Giue vs, ô God, to beleeue, and bee it to vs as thou wilt; it shall bee to vs about that we will.

The

The Centurion sues for his
seruant, and Christ sayes; *So bee
it vnto thee*; The seruants health
is the benefit of the Master; and
the Masters faith is the health
of the seruant; And if the pray-
ers of an earthly master, preuai-
led so much with the Sonne of
God, for the recovery of a
seruant, how shall the intercessi-
on of the Son of God, preuaile
with his Father in Heauen, for
vs that are his impotent chil-
dren and seruants vpon earth?
What can we want, ô Sauour,
whiles thou suest for vs? Hee
that hath giuen thee for vs, can
deny thee nothing for vs, can
deny vs nothing for thee; In
thee we are happy, and shall be
glorious;

glorious; To thee, ô thou mighty Redeemer of Israel, with thine eternall Father, together with thy blessed Spirit, one God infinite, and incomprehensible, be giuen all praise, honour, and glory, for euer and euer.

A M E N.

FINIS.

Errata.

PAg. 6. lin. 7 for *where*, read *when*. pag. 14. lin. 3. for *the*, read *he*. p. 29. l. 16. for *of*, r. *or*. p. 30. l. 16. for *virtue*, r. *wealth*. p. 32. l. for *see*, r. *foyle*. p. 42. l. 9. for *defection*, r. *dejection*. p. 44. l. 15. for *with*, r. *without*. p. 74. l. 6. for *to*, r. *then to*. p. 75. l. 5. for *not him*, r. *not to him*. p. 78. l. 9. for *destroyer*, r. *disease*. p. 147. l. penult. for *cessatum*, r. *cessation*. p. 150. l. 7. for *into*, r. *into*. p. 195. l. 2. for *we*, r. *he*. p. 205. l. 5. for *gentlest*, r. *goodliest*. p. 234. l. 2. for *estate*, r. *state*. p. 234. l. 11. for *wore*, r. *more*. p. 302. l. 5. for *whom*, r. *who*. p. 341. l. penult. for *carelesse*, r. *carelesnesse*. p. 342. l. 5. for *dissercion*, r. *desercion*. p. 349. l. vlt. for *consents*, r. *consents himselfe*. p. 363. l. 17. for *satisfie*, r. *sanctifie*. p. 371. l. 7. for *by them*, r. *by whom*. p. 378. l. 4. for *no*, r. *on*. p. 380. l. 5. for *Dinell*, r. *Duell*. p. 382. l. 1. for *can but*, r. *conflict*. p. 402. l. 11. for *vnchaste*, r. *uncleane*. p. 410. l. for *not to beare*, r. *to beare*. p. 419. l. vlt. for *collection*, r. *collation*. p. 425. l. 2. for *creature*, r. *crowne*. p. 443. l. 4. for *again*, r. *gain*. p. 443. l. 10. for *he*, r. *we*. p. 467. l. 17. for *out*, r. *ought*. p. 481. l. 9. for *light*, r. *life*.





Digitized by Google

